Vol. XVIII.] [No. 4.

THE NEW-CHURCH REVIEW

Theo Sem

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

OCTOBER, 1911.

The Solidarity of the Church. JULIAN K. SMYTH 481
The Church External. JOB BARNARD 488
Denial of the Lord's Divinity. LOUIS G. HOECK 495
Why Christ Was Crucified. R. D. BOOK, M. D. 508
The Amazing Nature of the Word. WILLIAM R. REECE 521
Nature and Spirit. ADOLPH ROEDER 532
The Morality-Play and the Church. FRANK SEWALL 556
Swedenborg on the Amenities of Literary Style and Social Life. EDNAH C. SILVER 571
The Library Edition of the "Arcana." JAMES REED 587

Editorial Department: 595

'Solidarity' the New Watchword of Convention; The Educational Value of the New-Church Doctrines; Are the Writings of Swedenborg the Word of God?

Biblical and Doctrinal Studies: 613

The Transfiguration (MATT. xvii, 1-13); The Eye as the Light of the Body (MATT. iv, 22, 23); The Christian Doctrine of Justice; The Power of the Holy Spirit.

Current Literature: 626

Lanier's The Church Universal, a restatement of Christianity in terms of modern thought; Wight's The Beginning of Things; Butler's Present-Day Conservatism and Liberalism; Eppens' The Dilemma of the Modern Christian; Frank B. Vrooman's The New Politics; Peabody's The Religio-Medical Masquerade.

BOSTON:

THE MASSACHUSETTS NEW-CHURCH UNION,

16 ARLINGTON STREET.

50 CENTS A COPY. (ALBERT P. CARTER, Treas.) $2.00 A YEAR

Entered at the Post-Office at Boston as Second Class Matter

THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (REV. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad, and with such success as to call forth warm commendations. A prominent minister, experienced as an editor of another periodical of our faith, has just written, "I wish you every success in the publication of the REVIEW, which is a splendid representative of the church." A layman in the great city of the West, renewing his subscription for 1910, adds: —

"I desire to record my profound satisfaction with the REVIEW. I read every issue from cover to cover. . . . I feel like blessing the Lord that He has raised up a corps of writers who can so learnedly and lucidly treat of the deeper things belonging to His New Church."

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite; with the Rev. James Reed in an advisory capacity.

Entering upon its eighteenth year the REVIEW asks for the continued and increased support of those whom it serves.

$2.00 A YEAR. SINGLE NUMBERS 50 CENTS.

The Massachusetts New-Church Union, 16 Arlington Street, Boston.

THE

NEW-CHURCH REVIEW

VOL. XVIII.] OCTOBER, 1911 [No. 4.

THE SOLIDARITY OF THE CHURCH.*

INSTEAD of attempting to point out some of the possible causes for the non-growth of the New Church as an organization, my preference would be to present a paper urging that if a Church is not really amalgamated, if it cannot by a kind of spiritual instinct act together, if it cannot present a solid front to the world and to its own constituency, that then numbers, so far from being desirable, become an element of confusion and weakness. It was when Gideon's army of thirty-two thousand had been reduced, first to ten thousand and then to three hundred, that the valley could be cleared of Midianites. Three hundred men so eager, that although thirsty like their fellows, they could not bow down to drink, but caught up the water in their hands as men who must be hasting away. Three hundred men so utter in their faith, so dauntless in their high cour-

* This article was presented in the form of an address to the Council of Ministers at its last meeting, held at Chicago, June 6–14, in connection with the report of a Committee appointed to consider the "Reasons for the Non-Growth of the Organized New Church." It is of especial interest and value at this time, for it indicates the convictions of one who was subsequently elected President of the Convention, and shows something of what will be the spirit of his administration. But this will be considered more at length in the first editorial of this number. — EDITOR.

age that when the signal was given, though it must have seemed such a foolhardy, hopeless thing to do, every man's trumpet was at his lips, every pitcher was shattered, and three hundred torches were waving in the darkness while the little army with one voice sent up the shout: "The sword of the Lord and of Gideon!" It was the oneness of spirit, it was the unanimity of action which made such strategy possible and effective. When thirty-two thousand men seemed like an utterly inadequate force to cope with the enemy who were as grasshoppers for multitude, instead of calling for more volunteers, a higher power gathered together out of that host a little handful of men who could be trusted to act together as one, and carry out a mode of attack, which, by its peaceful daring, secured such a sweeping, such a unique victory.

This principle of elimination reappears in the New Testament. There was a time in our Lord's ministry when great multitudes followed Him. He had many sympathizers. They could be heard saying to each other: "He is a good man"; or, "He is a prophet." But He knew that He could not depend upon the power of numbers or upon popular enthusiasm, which for the time being swept about Him, to advance His cause in the world. From this large number of adherents He chose seventy, whom He sent forth on a special mission. But we know that the actual body of men on whom He came to rely for the spread of the Gospel was a band of twelve. Twelve men out of thousands, who, with more or less of appreciation and sincerity, believed in Him, who could qualify for the great work to be done! And of these, one failed Him at the last!

In considering, then, the non-growth of the New-Church organization, the lack of numerical increase is not in itself a matter of essential importance. If we could honestly say: "The Church, small as it is, is united;" if we had a right to declare: "The Societies composing the New-Church organization in this country are all marked by a spirit of joy, of hopeful expectancy, of harmony; no complainings, no mutterings of dissatisfaction or of doubt are heard among them;" and if

it could further be said: "These Societies, grouped into Associations, and these Associations composing a general Convention, feel as one, act as one, and are amalgamated into one rejoicing solidarity," — if we could really say that, it is doubtful if we would even be considering the non-growth of the Church as a problem. But it is because this unity does not exist that we are troubled; and it is, I truly believe, the chief reason for our present non-success as an organization.

This lack of unity has had and is having a serious effect upon the present generation of New-Church people. I shall confine myself to this aspect of the subject, and not attempt to consider why it is that more people around us are not drawn by the heavenly doctrines to unite with us. That is a different problem, and, important as it is, not so serious — so it seems to me — as the failure to hold many, who, by birth, by baptism, by early training and association we have a right to think of as of us. I will not consume the time by dwelling upon that condition. It exists. We are aware of it. It is hard to bear. Many a New-Church parent, sore at heart, is asking why the Church has failed to hold son or daughter brought up in its faith and practice; or why it is that son or daughter has failed to hold to the Church. It is doubtless true that only He who knows what is in man can judge unerringly in all such instances; but we on our part cannot help feeling that something is not as it should be. The fact that the majority of those who leave the Church protest that they have not renounced their faith, — an assertion which is frequently corroborated, — indicates that the fault does not lie with the doctrines. Once accepted, once understood, these doctrines have a grip from which the mind cannot readily free itself if it would. But the same cannot be said of the Church organization, — and that, remember, is the problem we are discussing. The Church as a religious body does not stand forth as a spiritual solidarity. It presents a divided and more or less distracted appearance to its own adherents. Let me take a specific instance, — and it is farther-reaching than we may be willing to admit.

The New Church in this country, with a membership of less than ten thousand, requires, or thinks it requires, three different books of worship for maintaining its public services. We go to the world, and we appeal to it in all confidence with the declaration: "We worship the One God, the Lord, the Savior Jesus Christ; in whom is the Father, the Son, and the Holy Spirit; whose Humanity is divine." We declare that this is not only the central, but the unifying truth of the Scriptures. We put the matter so strongly, that any one hearing us would say: "On *that* point, right or wrong, they certainly are agreed." But if the world were to take the pains to investigate us, what would they find? They would find that in order to meet various tastes and opinions, this small body of believers requires a "a Boston edition," a "New York edition," and a "Psalter edition" of its book of worship! A trinity of books needed for the worship of the one Lord! And if the world were interested enough to investigate farther, it would find that this diversity of books is not that the *order* of worship is different in each, but it is because we cannot, or will not agree as to the name by which the Object of our worship shall be addressed! In New England He is, in most instances, addressed as Jehovah; elsewhere He is generally addressed as Lord. So far as I know, such a diversity exists in no other religious body in Christendom. On the very point whereon we consider ourselves strongest, and on which we lay the most stress, we have every appearance of being divided. It is an anomaly for which it is difficult to find an even plausible reason.

Nor is this all. The New Church proclaims without equivocation its faith in the plenary inspiration of the Scriptures. It declares them to have a spiritual meaning. More than that, it declares that meaning to be continuous. And yet in two of our three books of worship a collection of Psalms has been supplied for responsive reading in which the Psalms are grouped out of their proper order, and of the thirty-three thus inserted, nineteen are in an incomplete and more or less mutilated form; frequently a verse being dropped out of the body of a Psalm. In one instance a verse has been added.

I had occasion last winter to explain this to a lay member of one of the Societies of the Massachusetts Association; a man well-known and influential in the Church. He expressed surprise. He said he did not believe that the laymen of the Church understood the situation, and that if the *ministers* would agree on the Divine name to be used in public worship, if *they* would unite on one of the three books, if *they* would settle upon an order of service to be followed, that the laymen of the Church would not only accept such a decision but would welcome it with enthusiasm as making for greater unity. He had been asking why it was that so many who have been brought up in the New Church drift away from it, sometimes uniting with other churches, sometimes losing all spiritual interest. Why was it, he asked, that in his own family, where the father and mother had done their human best to cultivate a love for the Church in their children, and where, from earliest childhood, they had had the benefits of exceptionally favorable Church ministrations, not one of them had ever united with the Church? We both realized that the situation was not an uncommon one; and I urged as a partial explanation of it that the Church does not present itself to its own people as a united body. They see it marked by differences of taste, of opinion, and of usage. They hear these differences discussed. They hear a great deal of criticism. The result is inevitable: the Church appears not only thoroughly human in their eyes, but feeble. I do not mean feeble because our numbers are few. Gideon's three hundred were not feeble; the Lord's twelve apostles were not feeble. On the other hand any organization, any movement is feeble, whatever the numbers, that is divided in sentiment and that does not act together. When that becomes the case, the organization or the movement loses the devotion and the confidence which otherwise they might have. It is greatly to be feared that the New-Church organization appears small in the eyes of many, whom it should number as its own, because it fails to be united.*

* At this point, the speaker in his address spoke of occurrences which had agitated the church; but at his request they are here omitted. — EDITOR.

. . . . . .

There never was a time, it seems to me, when we needed so sorely to get together as at this very moment. There never was an hour so opportune as now for taking some practical steps towards coming into greater uniformity of usage; so that instead of having the appearance of being scattered, every one might see that our ranks are closing up. We have made so much of the principle of individual freedom, and that principle has been worked so hard, that even the "harmony in variety" in which we have fondly trusted has failed us. For the sake of the laity who do not, under present conditions, see in the Church "a city that is compact together"; for the sake of closer fellowship in our work as ministers; can we not, for instance, take some steps in which we shall agree upon the use of one Divine name in our worship, hold out to our people one book as the prayer book of the Church, and invite them to one service? Surely we should every one of us be in the mood to make great personal concessions for the sake of unity. And in view of the misunderstanding and suspicion that exist as to the attitude of our body towards other and more serious questions, could we not, should we not, declare ourselves in a manner that will be unmistakable to all?*

Above all, the time has come — has it not? — for putting a new emphasis upon love and loyalty to the Church. We have placed the chief emphasis upon loyalty to the *doctrines;* and the dignity, ay, the sacredness of the Church instituted by God for purposes of His own wisdom, has been made subordinate. But the college student does not love his studies above his *alma mater.* The soldier does not simply love the arms which he bears; he loves and he is loyal to his regiment. Is there any less reason why we should not love and honor the Church as an organization? Yet like the college, and like the regiment, only more so, it must be a solidarity.

* This was done by the unanimous adoption of a series of resolutions both by the Council of Ministers and the General Convention, affirming in the most positive way the purity of the New-Church doctrine of Marriage Love and its opposites. — EDITOR.

A cold figure, after all, when we remember the favorite way in which the Lord sets the Church before us: a woman, a mother, a bride, the Lamb's Wife. "Honor thy Father and thy Mother." There is not a duty we owe to the mother who bore us, that we do not owe to the Church. One not less than the other has sought to instruct us, to comfort us, to care for us in many ways. How simple, but how appealing, the picture drawn by the prophet: Jerusalem, or the Church, as a mother dandling her children upon her knees, and giving them "the breasts of her consolation"! And surely, surely it is intended that our part in this relationship shall be fulfilled; and that as every true man keeps deep within his heart a feeling of tender gratitude and of reverence for his mother; as he would try all the more to be true and helpful to her if she were in distress; as he would allow no one, if it were within his power, to sully her good name; so that sense of gratitude, of reverence, of support, of protection should be felt by us for the Church. Would that the Lord might so direct our minds and hearts, that, coming together in closer unity, fulfilling more nearly His ideal, the Church might be so loved and honored by those who call themselves of it, and she herself might be so happy and successful in her ministrations, that the prayer of the inspired Psalmist might yet be realized: —

> "That our sons may be as plants grown up in their youth:
> That our daughters may be as corner stones, polished after the similitude of a palace:
> That our garners may be full, affording all manner of store:
> That our sheep may bring forth thousands and ten thousands in our streets:
> That our oxen may be strong to labor:
> That there be no breaking in, nor going out:
> That there be no complaining in our streets.
> Happy is that people that is in such a case:
> Yea, happy is that people, whose God is the Lord."
>
> (PSALM cxliv, 12–15.)

JULIAN K. SMYTH.

THE CHURCH EXTERNAL.

We are told in the writings of Swedenborg that the church exists in the individual man according to his understanding of the Word, and his life in conformity therewith; that is, "a faith according to the truths, and a life according to the goods, which he derives from the Word and applies to himself" (True Christian Religion, nn. 244, 245). This of course refers to the whole church, which is constituted of an internal and an external. He must learn the Divine Laws, and have a rational appreciation of them in his mind, and at the same time cultivate his will and train his body so that his daily life in the world may be in accordance with the truths of the Word. The spiritual or interior life so developed, represents the internal church, while the outward life inspired thereby, represents the external church.

"The vineyard in which was the fig tree" [Luke xiii, 6–9] signifies the church which contains also such as are in externals; for in the Lord's church there is both an internal and an external; the internal of the church is charity, and the faith therefrom, while the external of the church is goodness of life. (Apocalypse Explained, n. 403[20]).

In this paper we shall not undertake to consider the subject of the external church from the standpoint of the theologian, or on technical lines, or from doctrinal definitions, but rather from a layman's point of view, and with some idea of the general or popular understanding of the terms. In a general sense, we understand those words to mean the visible church. This will include the house of worship, the temple, or other place of meeting, the books of worship, the music, prayers, and sermons, the society constitution and by-laws, the doctrinal creed, and all those things which may fairly be represented by the bones in the human body, or the consonants in a written word. They give form to the organization. Taken together,

such visible and tangible things constitute the framework of the church, and create a place for us to enter as individuals, where the internal or spiritual church may be fostered and increased within us. The internal must have an external to rest upon, as truly as the heavens must rest upon the earth.

If governments were not organized, and external bonds provided to restrain men from following their natural inclinations, society would cease to exist, and the whole human race would perish. (True Christian Religion, n. 498.) So it is equally true, that if the Lord's Church should be entirely extinguished on the earth, the human race could by no means exist, but one and all would perish. This is because the church on earth is as the heart, whence the human race, even that part of it which is without the church, has life. (Arcana Cœlestia, n. 637.) If there was no external church on earth, the internal church could not long continue, for all spiritual life would become dissipated. There would be no visible or earthly vessel to contain or manifest the invisible or spiritual. To continue its existence the life-spirit of the tree must create a visible tree, and provide means for its renewal, or succession, through fruit and seed. We can not get on in this world without physical bodies in which our spiritual bodies can rest, and through which we can act. It is the same with the church. While on earth, it requires a physical form, an external in which the internal can operate, and with which it must co-operate. The two unite to make the church, and to keep it alive on earth.

If we have understood the writings correctly, the New Church in its beginning is necessarily external; goodness on the natural plane of life; good of the natural in an external form, with its affections and truths. (Arcana Cœlestia, n. 4231; Apocalypse Explained, n. 403.) This is necessarily the character of the church at the present day, for it is still in its beginning; its influence among men is just coming into notice; its splendid truths are just commencing to dawn in the religious world.

This being true, it behooves us to look well to our daily life, that it may be observed by our neighbors to be honest in all

respects, full of goodness and truth, patience and industry, affection and good will for all. A good life speaks louder than fair words, and commands more respect than great riches. It must be first in the growth of the church, so that conditions may be created for the more favorable growth of the spiritual life. "First the blade, then the ear, after that the full corn in the ear" (MARK iv, 28). As individuals, the external church in us is the good life we should strive to live, and in which the internal church can germinate and grow. We can not succeed in attaining this good natural life unless we realize that we are only a small part of that mass of humanity that constitutes the family, and fills the town, the city, the state, the world. We must always act with respect to the rights of others, as well as ourselves, and do unto them as we should like them to do unto us.

Having the mass of mankind in mind, we may properly understand that a church, in a general sense, means an association of individuals, or a society. The Lord says, "Where two or three are gathered together in my name, there am I in the midst of them" (MATT. xviii, 20). Should we not understand from these words, that "gathering together in His name," is an essential step to take in the up-building of the church? By thus uniting, a new unit is formed, a society, an association, or a convention, — a new unit, formed of individuals, or of societies, or associations, united as a one. It is important that there should be a "gathering together," a congregation; and the place of meeting may add much to the usefulness of the gathering.

The poet Bryant has told us in that beautiful poem, "The Forest Hymn," that

> "The groves were God's first temples . . .
> Fit shrine for humble worshipper to hold
> Communion with his Maker" . . .
> In that inspiring place we might well meditate,
> "And to the beautiful order of His works
> Learn to conform the order of our lives."

These groves were grand meeting places; but for most of us they have been cut down, and the forest primeval has been succeeded by the cultivated farm, the growing village, and the crowded city. Our meeting places now are houses of worship, sacred buildings, erected by the church societies and friends, and dedicated to the worship of the Lord. They are located in convenient and pleasant places; comfortably warmed, lighted and furnished; there are pews for the audience to sit in, with suitable stools to kneel upon, and reading desk and pulpit, and other conveniences for the minister. There should be an organ to contribute its inspiring tones to the sphere of worship, and all suitable music, and other books; and a well organized choir to lead the singing and chanting.

Those who "gather together" in these meeting-houses, have certain points of doctrines in which they agree; they adopt certain rules and regulations by which they are willing to be guided and controlled; and they generally unite in a certain order of public worship, and engage in some common work, conducting a Sunday-school, mission, hospital, home, or other charity.

To have all these visible and desirable church facilities, requires money. At the present day this must be raised by voluntary contributions, or by sale of pews or sittings to those who are willing and able to buy. We read in our histories that when our ancestors first established meetings in colonial times, although they were in form congregational, the method of raising money for building and maintaining their places of worship was similar to that in vogue in England, a general tax being imposed. The town authorities also tried to compel members to attend public services. It was considered an essential duty, due to the town or state, to belong to the church, attend its meetings, and pay taxes for its support in proportion to the taxable property owned.

In some towns, no man was allowed to have a vote in town meeting unless he was a member of the church in good standing. In our country this compulsory system has long since passed away, and now the external church must be built and main-

tained by the voluntary offerings and attendance of those persons who feel interested in its work and worship. This we believe is a great deal better than the old system. Church and state are separated, and members take upon themselves greater responsibility, and when they voluntarily pay for church privileges, they appreciate more highly their value, and take more interest in all the work that is being done.

If we consider the external church as meaning only the places of meeting, the temples, cathedrals, and chapels, and pause to take a mental view of them as they are scattered in such numbers throughout the Christian world, we can not help realizing in some degree the vast influence for good that they represent. The cathedrals of the old world are visited annually by thousands of tourists, over whom they exert a silent but powerful influence.

While the congregations meeting in these houses have wide differences in doctrines, they generally agree on the necessity and utility of living an orderly, sincere and honest life. They stand for good government, good schools, good citizenship. In the vast territory of the United States, these buildings are of almost endless variety, ranging from the plain log meeting-house of the pioneer Quakers, and the small unchurchly-planned edifices of some of the poorer congregations of Baptists, Methodists, Presbyterians, and other denominations, to the great artistic gothic cathedrals of the Episcopalians and Catholics, with all their impressive paintings, historical monuments and relics.

In colonial times schools were closely associated with the churches, the minister often being the school teacher, as well as the preacher.

When we think of all such houses of worship now standing, and of those which have been built, used, and destroyed since the settlement of America, and think for what they have stood and now stand in the community, we may have some faint idea of the power for good of these special structures. Although the most external parts of the Christian Church, their good in-

fluence over the individual and the nation is beyond our estimation; they have exercised an unmeasured power in the development of our present civilization, and in the work of Christianizing heathen nations. We can not imagine what the nation would have been to-day if they had never existed, or what it would be in the future should they be utterly destroyed.

We who are so fortunate as to have heard and believed some of the heavenly doctrines found in the Word by means of the spiritual and correspondential key which Swedenborg has given to us, believe that the New Church is to be the crown of all the churches. We believe that its members will eventually come to understand the Word more perfectly, and to regulate their lives more nearly according to its teaching. The more successfully they do this, the sooner will the New Church occupy its intended place on the earth.

In its efforts to accomplish this desired end, we who call ourselves its members, should do our utmost to aid it. We should not expect the New Church to be recognized as the crown of all the churches until it has been tried and tested again and again and again in the lives of its members. In aiding it to make progress in the world, we should learn wisdom from the experience of the churches which have preceded it. We must not neglect to avail ourselves of all the aids which the external things of the church can furnish. We ought to have the most appropriate and beautiful houses of worship, the fullest and most impressive rituals and music, the plainest and most convincing sermons and lectures, and the constant, upright, and cheerful lives of all our members.

We should never forget that these externals are but means to the acquirement eventually of all that is meant by the internal or spiritual church; yet these aids should not be despised or neglected. "A thing of beauty is a joy forever." The Lord lavishes beauty upon the earth, in its birds and flowers, its trees and fields, its mountains and valleys, its rivers and lakes; and the beauty of a church building, a church service, and the

external uses of attendance upon and participation in public worship, should be properly appreciated by every New-Churchman.

We of the New Church are few in numbers. That is a greater reason for us to zealously maintain our external organizations, our societies and associations, that they may be object lessons to others who are looking for something more satisfying than they are able to find in their present surroundings. In union there is strength. External organizations bring us into closer fellowship with each other; we can know each other better, and help each other in our common work; and can in that way hasten the descent of the New Jerusalem, hasten the coming of the Lord's Kingdom, and the doing of his will on earth as it is done in heaven.

Let us each resolve to work henceforth with more zeal than ever, in the common everyday duties of the church external; the distribution of its doctrines and literature; the advancement of its missions; the maintenance of its societies and associations; the raising of funds for all its uses, and the more faithful attendance at all its meetings for public worship.

It is for us to fill the water pots with water, but the Lord alone can turn the water into wine for the wedding feast. It is for us to build the churches, to gather the congregations, to engage ministers to instruct the people, to raise moneys to carry on all the worthy activities which may be chosen, but it is for the Lord alone to cause the increase, to hasten and strengthen the growth of the spiritual church in our hearts, and in the hearts of our neighbors.

"What does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." (MICAH vi, 8.)

JOB BARNARD.

DENIAL OF THE LORD'S DIVINITY.

In the "True Christian Religion" occurs this sweeping statement: — "Henceforth no Christian can be admitted into heaven unless he believe in the Lord God and Savior, and approach Him alone" (n. 107). What bearing has this statement upon the Christian world in view of the changed condition of the church in her relation to the doctrine of the Lord? This is the central doctrine of Christianity, upon which all the rest depend. As is the centre, so is the circumference.

To anyone who keeps only a superficial track of the trend of thought in the Christian Church, it is very evident that the denial of the Divinity of the Lord is exceedingly general. There are undoubtedly many who blindly believe in the Lord's Divinity, and regard the question of the Son's relation to the Father as more or less of a mystery. There are others again who maintain the same belief theoretically, yet speak of the Lord in such terms that it is evident they do not comprehend what is implied by their confession. Were the Lord Jesus to them the very God Himself, they could not refer to Him as a Reformer, or Scientist, or Socialist, nor credit Him with thoughts or ideas wholly incompatible with a Divine Personality.

On the other hand, there are many who openly deny the Lord's Divinity. "A Modernist" in the Roman Catholic persuasion, in his "Letters to His Holiness, Pope Pius X" — a truly remarkable book — writes as follows: —

> We cannot look upon the prophet of Galilee as the very absolute infinite eternal Deity. He never made so awful a pretension as that. That meek child of the Father, that candid, trustful, courageous humble Personality — are we not justified in saying that He would have repelled the suggestion that He was God Almighty as a fearful blasphemy?*

---

*See "Apocalypse Revealed," n. 738, regarding future attitude of Roman Catholic Church on the Doctrine of the Lord.

A noted clergyman in the Protestant Church contends that "no theologian of high standing claims that the historical person Jesus of Nazareth was himself the second 'person' of the Trinity. That would mean at least two Gods, which is unthinkable." He grants the uniqueness of His life, but cannot place Him in a different category from the men of England and America of to-day.

Thus passages without number might be gathered from modern theological literature to show what is now becoming patent to every New-Churchman, that Christians of every denomination in increasing number are rejecting the doctrine of the Godhead of Jesus Christ. Every sensible person sees that there can be but one God. And when the question is raised, "Is the Man of Galilee the very God Himself, the Creator and Sustainer of all things?" the answer follows quickly, that it cannot be possible. It is incredible. Too many unanswerable questions follow, if that premise is granted. Thus the prevailing trend of thought in Christendom is unquestionably toward Unitarianism, and will assuredly culminate some day in a revision of the creeds and articles of faith.

But this tremendous change of thought in the Christian world opens the tremendous question of the consequences of this denial of the Lord's Divinity. "Henceforth no Christian can be admitted into heaven unless he believe in the Lord God and Savior, and approach Him alone." Are all these people rejected because they do not believe in the Lord God and Savior, and approach Him alone?

This question is made more pressing when we couple it with other statements from the Writings of our Church. "The sin against the Holy Spirit is the denial of the Divine of the Lord," (De Domino, n. 65). Sometimes the denial of the holiness of the Word is added to the above denial to constitute the unpardonable sin. (See Athanasian Creed, nn. 84, 95; Divine Providence, n. 98). Further, "they who do not go directly to the Lord do not see the way to heaven" (Apocalypse Revealed, n. 176); "they who are of the Church and do not acknowledge

the Divine of the Lord in His Human, act as one with the hells" (Apocalypse Explained, n. 137); and, with such, therefore, there is no religion (Canons: Holy Spirit, V, 8).

Must we therefore conclude that all Christians who apparently deny the Divinity of the Lord have no religion, and cannot even see the way to heaven? Have they committed the unpardonable sin? Does their lip denial of the Divine of the Lord in His Human make it impossible for them to do otherwise than act as one with the hells?

Shall we likewise deny the possibility of salvation to all Universalists because it is said that "those within the Church who have denied the Lord, and acknowledged only the Father, and have confirmed themselves in such faith, are out of heaven" (Heaven and Hell, n. 3). The Universalists deny the Divinity of the Lord, and have confirmed themselves in their faith in "the universal Fatherhood of God."

And must all Unitarians and Jews be excluded from the New Christian Heaven? They deny the Divine of the Lord. The Reformed Jews also like the Unitarians deny the holiness of the Word. They regard the Sacred Scriptures as they do all other literature, rejecting very much as not having the slightest authority. Are they all therefore hopelessly lost?

It seems altogether gratuitous to ask the question. For "every man who has any religion knows and acknowledges that he who lives well will be saved" (Doctrine of Life, n. 1). This is common sense. No Roman Catholic, or Protestant, or Unitarian, or Jew, or Universalist, shall be excluded from heaven because he denies the Divinity of the Lord and the holiness of the Word literally. This is unquestionably so. This answer, however, evidently leads to conclusions of great moment.

If Christians or Jews can enter heaven although they verbally deny the Divinity of the Lord, then we are forced to interpret Swedenborg's statements according to their spirit, and not according to their letter. "The letter kills, the spirit giveth life." This is an important conclusion. Lack of the application of

this principle of interpretation has been the cause of much bigotry and sectarianism in the New Church. The spirit of literalism, which was characteristic of past churches, still clings to us. Behold how this spirit warps the judgment!

We are told that "the prayers of every man that lives in a Christian country, and does not believe on the Lord, are henceforth not attended to, but are in heaven like ill-scented odors" (True Christian Religion, n. 107). Incredible as it may appear, this statement has been applied to the prayers of *every* Christian outside of the New Church. Surely the passage includes the prayers of the faithless New-Churchman. A lip confession or merely intellectual acknowledgment of the Lord's Divinity does not insure attention to our prayers. "No one is saved because the Lord is known to him, but because he lives according to His commandments" (Divine Providence, n. 330). Belief in the Lord is determined by a Christian life, and that whether the Christian verbally or outwardly acknowledges the the Divinity of the Lord or not. Only they who have "lived wickedly, or confirmed themselves in falses," are unable to receive the true doctrine concerning the Lord, and have their prayers heard. Everyone "who lives well," whatever his outward profession may be, can be instructed in the spiritual world, and "receive the heavenly idea concerning the Lord, that He is the God of the Universe." (Heaven and Hell, n. 2.)

If then good Christians who theoretically deny the Divine of the Lord here enter heaven when instructed in that doctrine, then we must conclude that they were *essentially* in that acknowledgment of the Lord here. To none of them, in a certain sense, has God been revealed, when they deny the Divinity of the Lord. Yet if they acknowledge only God, they really acknowledge the Lord Jesus, for He is the only God of heaven and earth (Divine Providence, n. 330). And when they "shun evils as sins against God," they have "the Christian religion itself" (*Ibid.*, n. 265), which includes in its bosom the acknowledgment of the Divinity of the Lord and the Word — the only acknowledgment worthy of the name — one rooted in the life.

They must then have that real acknowledgment of the Divine of the Lord here, for "he who does not acknowledge in the world, does not acknowledge in the other life." (Arcana Cœlestia, n. 10370.)

This evident spiritual fact leads to a still more important conclusion, namely, that there must be life in the Christian Church. The Old Church, as it is sometimes styled, is not dead, but alive again. It was dead. It came to an end over a century and a half ago. But the angels of heaven rejoiced when they learned that the Lord had revealed the spiritual sense of the Word that the Christian Church, which is founded on the Word, and came to its end in 1757, might again "revive and draw breath (or spirit) through heaven from the Lord" (Conjugial Love, n. 532). Again, literalism has led many to interpret the Writings of the New Church to teach that "the old or former Christian Church is consummated and dead with no hope of resurrection." This is contrary to the evident meaning of the above statement, and also to the spirit of our doctrines throughout. The former Christian Church unquestionably came to an end, but has revived, has been resurrected, and now draws breath through heaven from the Lord. This does not mean that the Old Church is the New Church. But it does mean that the New Church, or New-Church men and women who belong to the New Christian Heaven, and will enter it hereafter, are in the Old Church, and are the very life of it.

We do not require to go far afield to see proofs of new life in the Christian Church. The establishment of Bible Societies in Europe and the United States, the translation of the Word of God into five hundred and fifty languages and dialects, and its dissemination in hundreds of millions of copies throughout the whole world, are some of the very strongest evidences of the revivification of the Church of God. The accomplishment of this gigantic task in one century is phenomenal.

But the life entering into the Church from the Lord through heaven is manifest in many other ways. The old doctrines and dogmas are practically a dead letter. They are fast be-

coming a mere matter of history, — the doctrines of the tripersonality, vicarious atonement, imputed merit, instantaneous salvation, resurrection of the body, etc. We sometimes hear echoes of these old false dogmas, but they are gradually dying away in the distance. Nor can the Roman Catholic Church withstand the influence of Modernism, a modernism that has a live side to it, as well as a dead side. The good side to the modernist movement in all sections of the Christian Church, which is bringing them into closer co-operation with each other, is an evidence of a "revival from the Lord through heaven," which will become a greater agency for good in the world than ever before.

Everywhere in Christendom are evidences of freedom of thought, and a more sane and sound judgment of right and wrong in all spheres of life. This is because "the slavery and captivity in which the man of the Church was formerly is removed, and now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it" (Last Judgment, n. 74). Who dare say that no man in Christendom outside the New Church wills to be made more internal? There are many more who perceive to-day interior truths in all churches than formerly, because they earnestly desire to know what is right, and to do it. The proof is everywhere apparent. The struggle for true freedom — freedom from evils — has begun in international, national, state, and municipal relationships; the struggle for purity in business life, and above all for the recognition of the common good as greater than that of individual good. It touches some of the most pressing moral and civic problems in social and private life. And the church shows that she is alive because she points out the evils involved in these problems, and demands that they be shunned as sins against God. But especially is it noteworthy that the message for social and private righteousness comes with its greatest force when drawn from the Gospel story. In other words, the most powerful incentive to attain perfection, is the life of the Lord Jesus Christ.

Here is the most marked indication of the new life in the Christian Church from God out of heaven. Although the Lord Jesus is only regarded as a man, yet He is accepted on all hands as "the most perfect manifestation of God." Granted then that men acknowledge God, and make the effort to keep the Golden Rule — which "is the Law and the Prophets," the spirit of the whole Word — taking their conception of that rule of life from the Lord Jesus Christ, do they not essentially worship "God in Christ," though they do not verbally admit the Divinity of the Lord? Do they not virtually "believe in the Lord God and Savior, and approach Him alone," though personally unconscious of the fact? Will they not become conscious of that fact when they enter the spiritual world? Could they possibly acknowledge that supreme truth hereafter, if they were not essentially in it here? There surely can be but one answer to these questions, and that in the affirmative.

When we have reached this conclusion, then we are forced to the further conclusion that the New Church is a dispensation, and not primarily an organization. Not all who are in the New-Church denomination are necessarily members of the New Church or the New Christian Heaven. Nor are all who belong to the Old Church necessarily dead because they "deny the Divine of the Lord in His Human" with their lips. Who are the quick and the dead in the whole Christian Church, aye, in the world, the Lord alone knows. All who "shun evils in the natural man as sins against God" belong to the New Church, and enter the New Christian Heaven.

It is very hard for us to get away from the old literalistic idea of identifying the church organization or denomination with the Church of God. The Roman Catholic Church still clings to the belief that salvation is not possible to man without her pale. Therefore she refuses to fraternise with any other church. At one time also it was the equally strong conviction of Protestants, and even of many small sects in that body, that they were "the elect." This belief of our forefathers, is bred in our bones, and comes out in the flesh. We need to fight against

it. The Church of God is not essentially an organization, nor is it confined to any one organization. "Everyone who lives in the good of charity and of faith is a church, and is a kingdom of the Lord" (Arcana Cœlestia, n. 6637), and that no matter to whatsoever organization he may belong, or even though he may belong to no organization at all. And all those who are in the good of charity and of faith on earth are related to one another to form the Lord's Kingdom on earth, which is in the human form, and "is conjoined with the Lord's Kingdom in the heavens, and thus is conjoined with the Lord Himself" (*Ibid.*, n. 7396). If that Church — the good in all churches — is conjoined with the Lord, and is one, then it must be the New Church, for there is but one Church on the earth, even "the Body of Christ" with all its different members and organs. (Invitation to the New Church, n. 28.)

This conclusion is inevitable, and becomes all the more evident when we know that all good people in Christian denominations and in gentilism lose the distinctive creeds they had here, and receive the New-Church doctrine concerning the Lord before entering heaven. In essence therefore they belong to that Church here, "the Lord's Universal New Church." (Apocalypse Revealed, nn. 72, 73.)

The truth in this position is further re-enforced when we recognize the same difference between the apparent and the real denial of the Divinity of the Word of God. The apparent denial of the plenary inspiration of the Sacred Scriptures is practically universal in Christendom. It is a denial of the other essential doctrine of the Church. But assuredly not all who deny this doctrine in the letter deny it in the spirit.

By means of the Writings of the New Church "there has been an opening of the spiritual sense of the Word, in which the Lord is in His Divine Light." But it is not necessary to know these Writings, to be in the spiritual sense and hence in that Divine light. For

every man as to his spirit is in the spiritual world. . . . *Every man* also is in that world *as to the spiritual sense of the Word;* through this sense the

Lord is with all those who approach Him in faith in His Divine light, and through the spiritual sense He is in man's natural lumen or light.*

This confirms what is taught in the "Arcana," that "the spiritual sense enlightens men, even those who do not know anything about this sense" (nn. 414, 4280); and that all who shun evils as sins against God are in that sense, though they know it not, but come into the acknowledgment of it in the spiritual world after death (nn. 4868, 5614, 9086, 9409, 10400, etc.). Hence they were essentially in the acknowledgment of that doctrine in this world, otherwise they could not have come into it hereafter.

All this emphasizes the difference between doctrine or the truth — the live thing — and the conception of a doctrine or a truth. What men are seeking now is the truth itself that carries practical conviction with it.

This conviction [says Prof. Borden P. Bowne] is weakened only when we begin to look for some external authority which shall be subject to no objection. Except to writers of old-fashioned apologetics and dealers in proof texts, it is not important that the Bible should be verbally inspired and technically infallible; but it is important that men should find God in it and through it. And that God can thus be found, even without profound learning and critical apparatus, is the concurrent testimony of the saints of all ages. There is a divine immanence in the Word as well as in the Work, which makes it

> "The fountain light of all our day,
> A master light of all our seeing."

Surely the real and living truth is destroyed if the form be made more important than the essence — the formal acknowledgment of the Divinity of the Lord of greater consequence than the real acceptance of Him in a life of charity from God; the verbal attestation of the absolute inerrancy of the Sacred Scriptures greater than a simple life confession of the Golden Rule. Is not every man a true Christian who makes the Christian standard his aim in life whether or not he verbally assents to the Divinity of the Lord and the Word?

* These were probably the last words written by Swedenborg, — at the end of the "Summary of the Coronis."

All this reasoning, however, compels us to consider seriously the use of our existence as a denomination. If the Lord's New Church is scattered everywhere, why the necessity for our organization? If we can be in the New Church without identifying ourselves with our denomination, why struggle to support the weak and comparatively inefficient body to which we belong? Why not work in other larger bodies where we can reach a larger number of people? Or, why the need of any organization whatever? And why prosecute further our missionary work?

There are many definite and good reasons for the maintenance of a separate organization, for strengthening it, and for propagating the truths we believe. We must preserve the organization if we would perform the specific function which our Church is called upon to do for the church universal. Outwardly the Church of the New Jerusalem is as heart and lungs to the church in general — the inmost of the whole church.

> The Lord's church is diffused through the whole world, but its inmost is where the Lord is known and acknowledged, and where the Word is; from that inmost, light and intelligence are propagated to all who are around and are of the Church, but this propagation of light and intelligence is effected in Heaven. (Apocalypse Explained, n. 313.)

As an organization we outwardly acknowledge and teach primarily the Divinity of the Lord and His Word, whether we are individually in that acknowledgment or not. This is the inmost of all religion. Thus as an organization we perform a like function for the church everywhere that heart and lungs do for the whole physical body. These members of the body are organized by the Lord to do their work for the whole man. So the New Church must be organized to serve the church at large. The more perfect the organ, the better the work. The clearer our understanding of the doctrines of the Lord and the Word, as illustrated by all the other heavenly doctrines, and the more we cherish them and seek to circulate them in their purity throughout the world, the better shall we perform our work as an external organization, and the better will it be for

the growth of true religion in every other branch of the Church at large.

Our worship in churches separate from others must of necessity tend to strengthen our function. We are thus freed from the harassing influence of uncertain views regarding the two great essentials of religion, and are better able to work out the spiritual sense of the Word in relation to life's problems as the Lord directs. It is true we are far from infallible. Sometimes the preacher or teacher descends to sensationalism to lead the hearer to better things. Occasionally the standard of life drawn from the Word of God is quite low. At times mere opinionative moral or political views take the place of sound instruction from the Word. And frequently the worshipper is called upon to listen to pure abstract doctrine without any apparent practical bearing on his own life or the life of anyone else. Moreover our teachers are not altogether free even from false or questionable interpretations of the doctrines. The Church is fallible, because we are unregenerate human beings. But whatever be our imperfections as an organization, we are clear on the two fundamentals, the Lord and the Word. This is the heart of all religion in the world. Without it neither life nor light would be possible elsewhere. And we live to perfect our organization, which can assuredly be better accomplished by keeping together, and working together than by scattering everywhere.

It is necessary also to recognise the independent action of the organization. Although the body lives from the soul, yet it has a life of its own. "It acts *of itself* from the soul" (True Christian Religion, n. 154). So is it with the organized Church on earth. It is the body with its separate organs each having a work peculiar to itself, a work all its own, independent of and yet dependent upon the living Church in man. The Lord alone knows where each individual part belongs. Through organization the soul can express itself definitely. Religion grows through the proper use of the organization, whose function as a whole is to promote the life of religion throughout the world.

As light and life proceed from the organized New Church we may expect to see even greater changes than in the past century. The vastation of former churches apparent on all hands is the preparation for the building up of the New on more definite lines. As the purified life's blood, the truth of the Gospel story, circulates throughout the whole organic church, revivification and regeneration of all the parts must follow. The heart and lungs will also participate themselves in this general rebirth and renewal. The separation of the old from the new will take place everywhere. By the old is understood that which is so in spirit, that which is out of harmony with and in opposition to the true progressive spirit permeating the Church from the Lord out of heaven.

The outward changes this may effect in the different members of the Church at large it is impossible to forecast. It may lead to the formation of entirely new bodies, with new names, leaving the old to pass gradually out of existence or become absorbed in other bodies, like the extinct nations of the past. Or it may lead to reformation from within, through revision of creed, and an approach to the New Church in the essential doctrines of Christianity. But whatever changes await the churches in the future, we may be sure that, as the race advances in regeneration, they will tend more and more to the outward acknowledgment of the Divinity of the Lord and the Word. The same process that leads good Christians and gentiles after death to approach the Lord alone will operate in this world, until "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

In this great work of the restitution of the Church of the Lord, even until every lost sheep of the house of Israel has been restored to the fold (MATT. xv, 24), till every conception of life rendered false by false reasoning has been rectified, our denomination has a most important part to play. It is needless therefore to be discouraged because we are a small body, and grow so slowly. The Universal New Church is growing steadily all the time, and we should be careful to avoid anything that

will in any way retard its growth. Narrow dogmatism is always hurtful. Discouragement indicates distrust, and a lack of appreciation of our larger mission on earth. The fruits of faithfulness to our distinctive work will assuredly appear more clearly as time goes on, and as those in all parts of the world who really acknowledge the Lord and His Word are brought together by the Lord to form churches that teach the truth in greater purity from the Word, and with the Lord's help seek to live according to it. Other sheep the Lord has which are not of our fold. Them also will He bring together, and they shall hear His voice; "and there shall be one fold, and one Shepherd."

LOUIS G. HOECK.

WHY CHRIST WAS CRUCIFIED.

As an introduction let us recall a few fundamental truths for which the New Church stands. We believe in the doctrine that God is One. We find absolutely no warrant in Scripture for belief in three Divine Persons. One Divine Person did not send another to redeem the world, but He Himself came. He became flesh and dwelt among us.

This involves the doctrine of a double conscious personality. At times the Christ was consciously very near to the indwelling Father; at other times, in states of exinanition, He was man. In the latter states only was He tempted. At such times He fought evils stirred up within Him by devils, who approached on the plane of weaknesses inherited from His human mother. Each victory brought in increasing fullness the indwelling Divine Father out to His earthly nature until He became wholly Divine and no longer the son of Mary. Her He then called *woman.* He became the One God. There is no other. In Him is the trine.

Now in this is involved the subjugation of the hells. That means that there was warfare between Him and the hells. That warfare and His final victory is the story of Redemption. But why was He crucified? It was necessary for Him to pass out of this world before He could be fully glorified and united with His Divinity; but was glorification dependent upon that kind of death? Think of His struggle in the Garden of Gethsemane, and you may know that every fiber in His body rebelled against that cruel death. He was *forced* to the cross by His enemies, those with whom this warfare was waged, hell.

Picture a world filled with evil spirits who, under the circumstances, were neither capable of being condemned to hell nor raised to heaven, gradually, rapidly growing more numerous until they made an inconceivable multitude. Through

them must pass all Divine influx to earthly men. Their numbers had become so great and their intentions so evil that practically no helpful influence from the Lord could pass through them. They took possession of men, led them as they pleased, until more and more it was becoming the case that those who had lived the earthly life were really unaccountable for their actions. When they entered the next world they were almost as if they had not lived this life, yet from the influence that had been exerted over them they must have been strongly bent toward evil. Others came dangerously near the line of demarcation between good and evil — the fearful condition of the lukewarm. Swedenborg describes such a state of the world of spirits in the Last Judgment. At the time of the first coming of the Lord it was undoubtedly much worse.

Then the great promise which was given in the early days of the Most Ancient Church was at last fulfilled, and Jehovah came among men to undo the evil which man had brought upon himself. Full details of what took place in the world of spirits in these early days are not known to us. That His birth was known to the angels is indicated by their announcement to the shepherds. Even angels, however, did not know the full extent of His work. But how much did the evil know as to His birth and work? Much less than the angels, we may be sure. Herod was a typical agent of the devil, and we find him inquiring when and where the Christ was to be born? The knowledge of the devils at that time was obscure. But that there was no doubt on the part of hell as to His coming, and the object of His advent, we may know from the fact that Herod was inspired to the slaughter of the innocents. This was not merely the act of an evil man trying to get rid of a rival. Every act of man is incited by associated spirits. Hell had struck its first blow. It struck out blindly, not knowing just where the enemy was to be found, but the sweeping measure taken, the slaughter of babies, is characteristic of just what hell stands for. It is the plainest kind of an intimation of their intentions. They determined to win. Their first blow portended warfare, merci-

less, terrible, relentless. Fix attention on that point. This is war. And what ordinary human war began with the slaughter of every male child under the age of two years? Bloody wars there have been among men, but never in all history was there exhibited such devilish determination as in this: —

> Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up for thee Rephaim (Titans, Giants); all the He-goats (leaders) of the earth. . . . And thou hast said in thine heart, To the heavens I will ascend; above the stars of God I will exalt my throne; I will sit in the mount of the congregation, on the sides of Darkness; I will ascend above the heights of the clouds; I will make myself like the Most High! (Isa. xiv, 9, 13, 14.)

That is the precise situation. They stirred up all the Rephaim, the Giants, the Titans of the underworld, *sheol*, to meet His coming. In that underworld, peopled with the souls of those who have lived in evil on this earth, think of the multitude of spirits there must be who are Giants in cunning, Titans in strength to do evil. Amongst them must surely be great leaders. With the Titans and leaders raised up to meet Him we should expect nothing less than a Titanic struggle. And such it was!

As they counselled and conspired on this earth against Him, so there; council after council was called to outline the action of the hosts of evil. Spies and lesser officers, high officials and the mob — all were gathered together into one army bent on destroying heaven and with it the universe. All the agents of warfare that we know, and doubtless a multitude of things of which we have no conception, entered into their warfare. The supremacy of all hell was threatened. "This is the heir. Come, let us kill him." Would they not fight — they who loved fight for its own sake, because it is their ruling desire?

Hence in the most subtle ways Christ was attacked in His early youth. One legion after another was brought to bear upon Him, in an effort to break down His power even in the faintest degree. For it was rightly reasoned by the leaders of hell that even one defeat at any point meant eventual victory for them. In any other warfare an opposing force may suffer

one reverse after another, and yet finally win; in this it was not so. One defeat meant an end to the struggle. The world might have seen apparent defeats; but the devils could not have had any delusion on the subject. As an infant, helpless in His mother's arms, He was protected; but as He grew and became strong enough and wise enough to understand what was required, He was left more and more to His own great resources, until, at the last, there was danger of defeat even in using these extraordinary powers. Twelve legions of angels stood about to defend Him, yet He refused to call upon them. Defeat threatened even from His earthly followers, His avowed friends. Peter was admonished. "Get thee behind me, Satan, for thou savorest not the things that be of God" (MARK ix, 33). Dangers threatened on all sides.

Then came the time of His public ministry; — His baptism, and immediately following, the Temptations in the Wilderness. This is a remarkable story. Examine it. The devil asks three things. Why? What benefit was hell to receive if stones became bread? How could it profit if He cast Himself from the temple? In the third proposal the Lord is asked to bow down to the devil. Does it not seem preposterous that the devil should ask the Lord to do such a thing? Moreover, does it not seem still more astounding that Christ was actually tempted to do it? Surely that indicates that He was in a state of utmost despair. He felt like giving up the whole attempt at redemption and acknowledging defeat. That is what is meant by bowing down to the devil. Certainly hell had made a terrific fight to have brought Him to such a state as this. Furthermore, the devil brought to His attention clearly and distinctly what was to be the final outcome.

Let us direct attention to the meaning of these few words that describe the temptations. First they asked that stones be converted into bread. They wanted a knowledge of truth to become sufficient for salvation. It was the old, old story — faith for charity. They wanted truth to become good by Divine fiat. Let the world go on making an external show of

religion, and accept that for righteousness. The world would have been saved, in a measure, and the Lord's mission accomplished. Furthermore, most of the devils would have escaped condemnation. It was of course themselves that they were looking out for, but the proposal was put in such a way that it must have been tempting to the distinctly human consciousness of Christ. In every temptation He was in this consciousness alone. At such times He had nothing to depend upon but the written Word — the Divine Truth which is given us as a guide. For that reason every temptation was repelled by a quotation. Stones should not be made bread. The full teaching of the Word is contrary to such doctrine. The Word teaches truth, which corresponds to stone; but it also insists that truth shall be made good by carrying it out into the life. It is upon *every* word proceeding out of the mouth of God that men are sustained. That would have been an incomplete, a mean salvation. It would have been a practical annulment of a large portion of Divine Truth.

Casting Himself from the temple has two important meanings. Literally it was a proposal that He compel acceptance of Himself by extraordinary exhibitions of power. Those who understand the doctrine of freewill know that this would not have completely saved the world, but the indifference and scorn that He met on all sides might easily have tempted His earthly consciousness to think that this was the only salvation that could be hoped for. In the deeper sense His body was the Temple. "Destroy this temple and in three days I will raise it up" (JOHN ii, 19). It was proposed, therefore, that He desert that earthly body, cast forth the Divinity which it contained, and trust to angels to support the character. Both these proposals were advantageous to the devils. The temptation lay in the fact that they presented an *easy* way to accomplish His mission.

In the third temptation He was asked to bow down to the devil — acknowledge the supremacy of evil, submit to its terms, and in exchange He was offered all the kingdoms of the world.

That is, they agreed to withdraw their malign influence from the human race on earth. All three proposals have the same end in view. They were real temptations. They came to Him as suggestions which His earthly consciousness had difficulty in rejecting, for He hungered to save this wicked world, and these were apparent means of doing it. The Word which He quoted enabled Him to see that they were not in accord with Divine Wisdom. The devil was repelled. The truce, the parley, came to an end.

It is impossible for us to understand all this struggle in Him, but we ought to recognize some of its intensity. If we have the spiritual insight possessed by Peter, James, and John, we ought at least to be able to follow Him to the Garden of Gethsemane. These disciples were taken there, you will remember, as well as to the mount of Transfiguration. For our own good we should go as far with Him into Gethsemane as is possible.

Now as to the result of this parley. Overtures on the part of hell were made, they were rejected, the devil left. What followed we are not told explicitly; but if we drop the story at this point we have but a confused idea of its purpose. He was tempted, His struggles to resist left Him in an exhausted condition, and there seems on the surface no other meaning to the story. But what happened in the gospel story from this point onward is a result of this parley. Date from this incident the exciting events that followed and we shall better understand its meaning. It is war between good and evil. This horde of evil people called the devil which was gathered on the other side resisted subjection with the argument, doubtless, that it was not just for them to be condemned to hell because the conditions on earth were such that they had not been given a proper chance to lead a good life. The children of evil in Ezekiel's day said, "The way of the Lord is not equal" (EZEK. xxxiii, 17). That is the cry of the unrighteous at all times, in all places. The Lord came to earth, for one reason, to show that a righteous life *could* be lived, nevertheless, by following the precepts of Divine Truth as contained in the Word. Thus He fulfilled the law. For the same reason He could not in His

work use forces not available to the ordinary man. He had to go through our experiences. All this made Him man, though God; that He might be tempted at all points as are we.

Let us refer once more to the Temptations in the Wilderness, for there is yet one point to be decided. Hell made three proposals. There must have been an alternative, for each of them looked to advantage on the part of the devil. The third proposal plainly said, "Bow down to us." No such impudent proposition as that would have been made with nothing behind it. The alternative was, — the Cross. They virtually said, "Agree to this or we will push you to Calvary." The full consciousness of what that meant was borne in upon Him. He struggled against it; He refused to accede. "And angels came and ministered unto Him." The strenuousness of His days from this time to the crucifixion should be viewed as having an important relation to the Temptations. The devil left Him, but not permanently. He "departed from Him for a season." Just preceding Gethsemane the Lord said, "Hereafter I will not talk much with you; for the Prince of this world cometh" (JOHN xiv, 30). Between these two events the devil tried all manner of ways to thwart Him. Failing to induce Him to accept the offer of the kingdoms of the world he tried through men to force Him into the office. "When Jesus therefore perceived that they would come and take Him by force, to make Him king, He departed again into a mountain Himself alone." (JOHN vi, 15.)

The opposition that He met from priests, scribes, Pharisees, Sadducees — all this was inspired by devils. When we see them conspiring, consulting how they may trip Him in a statement of some sort, we may also look beyond the veil to myriads consulting in the same manner. The crowds that murmur and whisper against His teachings — are they themselves? or are they reflecting that great force of evil which stands behind all humanity, urging and encouraging all sorts of diabolical deeds? Are *we* fighting an abstract thing called vice? or are we opposing real, substantial evil embodied in spiritual substance

that makes it unseen but not unfelt? When the evil man of this world leaves us, his influence is not lost. It merely becomes invisible. It is just as potent as ever.

Could we see as the Lord saw at times we should change our ideas about this invisible world surrounding us. He saw and heard their plotting and their efforts to incite men to kill Him. Once in the temple He called attention to the law of Moses and told them that they were not keeping it. Then He suddenly added, "Why go ye about to kill me? The people answered and said, Thou hast a devil; who goeth about to kill thee? . . . Then they sought to take Him: but no man laid hands on Him, because *His hour was not yet come*" (JOHN vii, 28, 30). That 'hour' was decided at the Temptation in the Wilderness.

What a terrible confusion and uproar was constantly going on, of which the calm words of the gospel give but the faintest idea unless we are looking for it. Wit is matched against wisdom, evil machinations are pitted against righteousness, the combined forces of hell are struggling against the Lord. See how they oppose His work, how they strive to belittle all He does, how they become incensed at the blind man whose sight has been restored. Read the eighth and ninth chapters of John as merely one example of this. Dramatize the story in your mind. See the characters exit and reënter.

The crowd had been criticising Him, picking Him up on every statement, and He was calmly refuting their arguments, until they had lashed themselves into a fury. "They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (JOHN viii, 39). Then He talked on in His kindly way, and they continued to ridicule. They called Him a "Samaritan," the most stinging epithet they could think of. They said He had a devil. When He mentioned Abraham they asked, "Art thou greater than our father Abraham?" "Thou art not yet fifty years old, and hast thou seen Abraham?" When they found that their words had no effect they took up stones to stone Him. He escaped, and as He was passing a blind man He turned and healed him. The man had been

blind from birth. See how the devils tried to get the one who had been healed to repudiate the Lord. They crowded around the poor man and tried by questioning and suggestion to make him think there was nothing uncommon in the occurrence. They would have liked to dispute the man and tell him that he had not been healed. "The neighbors, therefore, and they which had before seen him that he was blind, said, Is not this he that sat and begged? Some said, this is he; others said, He is *like* him; but he said, I *am* he" (JOHN ix, 8, 9). Then they began to question him. "How were thine eyes opened?" That is the question — how? How was it done? It is the same to-day. We are concentrating attention on *how* it was done, and forgetting the real point — that it was and is done. The blind man explained, but they were not satisfied. They brought him to the Pharisees. Again he had to explain how it was done. Still they did not believe and they called the blind man's parents and asked them how it was done. His parents said, "He is of age; ask him." Again they went to the blind man. They told him, "This man is a sinner." "He answered and said, Whether he be a sinner or no I know not: one thing I know, that whereas I was blind, now I see." And that was really the whole point. Again they said, "What did he to thee? how opened he thine eyes?" The blind man then pointed to the real marvel, — the fact that they did not know whence Jesus was, though He had opened his eyes. "Since the world began," he said, "was it not heard that any *man* opened the eyes of one born blind." But this was too much for them, and they cast him out of the synagogue.

All this is a good example of the persistently diabolical way with which the Lord's work was followed up. He constantly met carping criticism, and labored amid confusion, uproar, and opposition of the most determined and provoking character. His discourses were incessantly interrupted and ridiculed; and when they were unable to answer with words, they undertook to throw stones. The account as given in the Gospels shows us this phase of the Lord's life; but we may go elsewhere and find deeper knowledge.

The Psalms give a more intimate knowledge of what is going on in the Lord's mind. One should read them *with the Gospels.* In them we get a glimpse of those deeper perceptions whereby He understood what the world could not see. "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me" (PSALM XXXV, 1). That this was a fight there is no room here to doubt. Yet He pitied them, and yearned to do something for these same evil spirits who were trying to destroy Him. "I behaved myself as though it had been my friend or brother. . . . But in mine adversity they rejoiced. . . . They gnashed upon me with their teeth. . . . Yea they opened their mouth wide against me" (PSALM XXXV, 14–16, 21). This is a picture of the spiritual world, but it also literally represents what afterward occurred in this world. "His hour was not yet come," we are told; but it did come finally. He must consent, as an innocent man, to be subjected to death and all that the world calls dishonor. He must consent to the most extreme indignities. He had taught love — love even to enemies. This was the foundation stone of the new structure that was to be reared. Could He Himself conform to that teaching? Could He fulfil this law? Hell had one more means of trying to force Him to bow down to it. It compelled Him to undergo the cross.

Can the Lord be *compelled* to do anything? Yes, in the same way that a baby can compel a grown man to walk around it if it chooses to stand in his way. Certainly, when He prayed that this cup might pass from Him, when He sweat drops of blood, He did not *want* to do this thing. What a struggle it was! And it was not for Himself that He went through it, but for the world; for millions yet unborn; for you and me; — that conditions might be such that we could live in freedom — freedom to do the right, or choose the evil.

And when the devil had ended all the temptation, he departed from him for a season. (LUKE iv, 13.)

Now before the feast of the passover, when Jesus knew that his hour was come, . . . [He said], one of you shall betray me. . . . He it is

to whom I shall give a sop. . . . He gave it to Judas Iscariot. . . . And after the sop *Satan entered into him* . . . and he went immediately out; and it was night. (JOHN xiii, 1, 21, 26, 27, 30.)

What a terrible night that was when He was betrayed, taken before the chief priests, then hurried back and forth to the rulers! Picture, if you can, that mob, incited to every devilish passion that ever knocked at the heart of sinful man. Hear the beast's bloodthirsty cry of "Crucify Him!" See that surging multitude, swayed by inhuman hatred and demanding the death of One that had never harmed them. Then turn your gaze into the spiritual world and try to see the source of this fearful scene. Every howl of that earthly mob was but as faintest whisper as compared with the infernal shrieks that came from hell. The surging of that senseless multitude and its unholy joy at His death was nothing as compared with the confusion and crowding and crush of the multitudes that beat against the bars of the abode of the infernal. Milton, Dante, at their best could not paint in imagination the furious scenes of hatred that went on at this time in the land beyond the veil. The plot of "Paradise Lost" is tame as compared with the reality.

Then, as the crowds marched by and reviled Him in His sufferings, to the very last His Heart beat only in love for this erring, sinful earth. And that was the test. One word, one thought of hatred in those last terrible hours would have spoiled the whole of His earthly labor. Less and less as death approached was He conscious of the Divine, and more and more did He become the man, until He seemed utterly alone. "My God, my God, why hast Thou forsaken me?" He was not forsaken, but it was necessary that He should so seem, that the very *man* element in Him should speak for itself. And yet — there was no word of reviling. Instead, He looked upon that mob, and from the depths of love asked that they be forgiven. To Pilate He had said, "He that delivered me unto thee hath the greater sin" (JOHN xix, 11). No one knew better than He that these were mere puppets in the hands of unseen hordes of evil, answering to the stimulus of their diabolical suggestions. "Forgive them, for they know not what they do."

And it was the necessity of this test, of the whole character of His work of redemption, of the evil net that hell had thrown about Him, that made it impossible for Him to come down from the Cross. He was taunted with that inability, yet nothing would have pleased the evil ones better than to have Him come down from the cross, for by so doing He would have virtually complied with the second proposal in the three Temptations. He saved others; Himself He *could not save*. As was foreseen from the very beginning, the Seed of the woman had bruised the head of the serpent, but the serpent had bruised His heel. His heel — the lowest part of Him, the earthly part that had touched the very ground, the basic principles of human character; namely, self-preservation, inviolability of personal dignity, consequent resentment of personal injury and insult, and all that flows from these basic principles.

And now one word as to the application. When Moses stood with the children of Israel before the promised land he cautioned them repeatedly, "Beware that thou forget not the Lord." "Beware that thou forget not the Lord . . . lest when thou hast eaten and art full . . . thy heart be lifted up . . . and thou say in thine heart, my power and the might of my hand hath gotten me this wealth" (DEUT. viii, 11, ff). In the caution not to forget the Lord lies the whole of man's duty — a Christian's duty; but we are not complying with this if we merely call to mind a name. He should be thought of with the sense of gratitude that is brought by a knowledge of all He has done. "Who led thee through that great and terrible wilderness." Think of the wilderness that lies between the now and the day when sin first entered the world. Think of the fiery serpents and stinging scorpions that have made that wilderness a hell. Think of a Love so great that it would conduct a race so vile through that wilderness wherein its terrible serpents and scorpions were only those which man himself by disobedience had brought. Think of a Love that would descend of its own accord and consent to become one of us for the purpose of fighting those serpents — even to be stung by them. When is

borne in upon the consciousness of the human race the full meaning of all these things, surely the universal song will be, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

The cross is the climax of the gospel story. Its lengthened shadow is flung far backward to the dim beginning of the human race — even to the Garden of Eden. Wrongly understood it has nevertheless been a marvel of power in the old theology; rightly understood, the writer maintains that it is the center and keystone in the strong arch of our new theology.

In conclusion let us be reminded that the Lord Himself frequently spoke of the cross. Though He fought against it He nevertheless consented to take it, and left to all the world a message which never should be forgotten: "Whosoever will come after me, let him deny himself, and take up *his* cross, and follow me." (MARK viii, 34.)

R. D. BOOK, M. D.

THE AMAZING NATURE OF THE WORD.

ONE of the most remarkable experiences of life is the becoming aware of the fact that we can rub elbows with the greatest mysteries, with the most astonishing and significant truths, have them in fact, like a bird of Paradise touch the very pupil of the eye, and yet go on as unconcerned as though they were not in existence. It is not alone true of the Scribes and Pharisees that "in hearing they heard not and in seeing saw not," but of each and every individual of the race the same thing may be said. We live continually in a universe of marvels and miracles, and suspect it not.

The amazing thing, the marvel, the almost incredible fact to which the writer wishes to call your attention at this time, is the Doctrine of the New Jerusalem Concerning the Word. Only recently has the real significance of what is herein declared begun to dawn upon his own increasingly astonished and startled vision. So staggered with amazement has he been, that for a time he felt as one who has been temporarily deprived of breath by a blow on the solar plexus, and for a while remains in the agony of the effort to recover. And then, after having recovered and become somewhat accustomed to this new idea, he began to set down in order a number of the most remarkable of the statements that had produced this effect. These statements concern the Lord and the Word, and especially the Divine Human of the Lord. It is said, for example, in the "Apocalypse Explained," n. 1183, that "the Word is the Lord's Divine itself in the earth"; in n. 2 of the same work, that "the Lord is the Word, and speaks with every one according to his apprehension"; in the "Doctrine of the Sacred Scripture," n. 19, that "the Word is the Divine Proceeding," that is, the Divine in the act of proceeding; and again, in n. 50 of the same treatise, that "the Lord is the all of the Word; He is most of all present

in the sense of the letter, and from it He teaches and enlightens man." In the "Apocalypse Revealed," n. 247, it is said, "the Word treats of the Lord alone, and from this is its holiness;" and in n. 240 of the same work, "The Word is from the Lord, and concerning the Lord, and thus is the Lord."

Now, with regard to the statements concerning the Divine Human and its relation to the Word, we find the following, which are only a few of many such. In the "Arcana Cœlestia," n. 6945, we find this astounding declaration, — "The Divine Human is nothing but the Divine Truth which proceeds from the Lord; and in the "Apocalypse Explained," n. 816, we find a statement even more explicit, — "The Lord in respect to His Divine Human is the Word, that is, the "Divine Truth." In the "Apocalypse Revealed," n. 273, the same thing is declared, only with a little more fulness, — "The Lord as to His Divine Human is the Word, — this is from the Divine in Himself;" also, "The Son of Man is the Lord as to the Divine Human, and this is the Word which was God and became flesh." Even heaven and earth are created and kept in existence by the Word. In the "Arcana," n. 10359, it is stated that "the Lord as to the Divine Human is heaven and the church"; and in the "Apocalypse Revealed," n. 256, that "The Lord is the Word, and the Word is the Divine Truth which in general makes heaven and the church, and in particular an angel so that heaven may be in him, and a man so that the church may be in him." "Divine Providence," n. 3, puts the subject even more pointedly in these words, — "Upon the conjunction of the Creator with man, both the connection of all things, and if you are willing to acknowledge it, the conservation of all things depend." That this "conjunction of the Creator with man," is by means of the Word we find stated in innumerable places. (See, for example, Arcana Cœlestia, nn. 9212, 9216, 9357, 9378, 9382.) In fact, the whole of Exodus xxiv is explained as "treating in the internal sense of the Word given from the Lord through heaven, what its quality is, that it is Divine in each sense, the internal and the external, and that by it is effected the conjunction of the

Lord with man" (*Ibid.*, n. 9370). Passages to the same effect could be multiplied indefinitely, but these will suffice to bring the subject clearly before our minds.

The writer has no doubt that all students of Swedenborg are more or less familiar with such statements as the above. Doubtless they will be tempted to smile in graceful condescension at the declaration of his wonder at these things. They are welcome to do so; but at the same time he wishes to ask them, How far has the significance, the meaning, of these statements impressed itself upon your minds? Have you earnestly reflected upon them, and considered them from the light of reason as it exists in both the natural and spiritual minds? Have you fully considered the astounding possibilities opened before you if they are true? Have you *proved* the truth of them by any practical effects in your own life or in the life of the community?

If this teaching *is* true, we have come into possession of the greatest boon man can ask. We have found God, — Immanuel, God with us! *We* have come upon that which all men have sought from the beginning of time; some material evidence of God; a God in fact that could be seen and felt. In the Word we have the invisible God made visible, God incarnate, the Lord Jesus Christ. We can actually touch Him with our hands in thought, and see Him with the eyes of the mind, and hear His voice with our mental ears. What more could we possibly ask? His infinite Wisdom is at our service; His power and love for the simple taking. Surely now by this means we can "walk with God" in deed and in fact. The only requisite on our part is, that we accept the Word with a simple, unquestioning childlike faith, believing implicitly in its promises and in all its teachings with an actual working faith that holds no other thought in mind than obedience.

But before we proceed further, let us stop to inquire and make sure of our ground. Did Swedenborg mean by 'the Word' the books called the Old and New Testaments? This is an important question to settle in the very beginning, inasmuch as there is a tendency on the part of some to say that by

'the Word' something else is meant. And one will find when he first begins to realize the significance of this teaching, that a thousand ideas spontaneously arise in his mind, leading him away from his first impression that the written Word alone is meant. It would seem, indeed, that all the forces of hell were resolutely set against any such belief on the part of man; and we know, too, that the world itself is full of arguments against the Word as being of God and from God. But all this doubt is set at rest the moment we begin to read attentively with the purpose of discovering what our great teacher had in mind. For instance, in the very first paragraph of the "Doctrine of the Sacred Scripture" it is said, "that in the letter the Word appears like a common writing, in a style that is strange and neither so sublime nor so brilliant as apparently are the writings of the day"; in the second paragraph, "the Lord who is the same as Jehovah, spoke the Word that is in the Gospels, much of it with His own mouth;" in the third paragraph, "the natural man cannot be persuaded by these considerations to believe that the Word is Divine Truth itself wherein are Divine Wisdom and Divine Life; for he judges it by its style, and in this they do not appear"; further on in the same number, —

> The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. . . . [The Word in its essence is the Divine Love of God and the Divine Wisdom of God]; and as it conjoins man with the Lord and opens heaven, it follows that the man who reads it from the Lord, and not from himself alone, is filled by it with the good of love and the truths of wisdom; his will with the goods of love and his understanding with the truths of wisdom.

But if unmistakable evidence is required, let us turn to n. 13 of the same work for conclusive and final proof. Here Swedenborg says: —

> Be it known that in the spiritual sense [of the Word] all things hang together in a continuous connection, which is fitted together in such a manner by the force and meaning of the words in the literal or natural sense, that if even a little word were taken out of it, the connection would be broken and the coherence would perish. In order to prevent this it is added at the end of this prophetical book [that is, Revelation] "That not a word shall

be taken away" (REV. xxii, 19). It is the same with the books of the prophets of the Old Testament; in order to prevent anything being taken away from them, it came to pass of the Lord's Divine Providence that every thing therein, down to the very letters, was counted. This was done by the Masorites.

It is needless to quote further. Almost every paragraph in which the Word is mentioned bears testimony to the fact that by 'the Word,' Swedenborg meant the printed book we possess to-day. How could the Universe or Creation or Nature have a "letter like a common writing," or "be seen in the Gospels," or possess a "style" by which the natural man is "deceived," or be "counted as to the very letters"? Such a notion is preposterous! We must not be deceived by such false reasoning. It is concerning this very book that these wonderful and astounding claims are made, a book that we can touch with our hands and read with our eyes and minds. But, as was said before, when one first begins to realize in his own understanding the significance and meaning of these claims for the Word, he is tempted in a thousand ways to believe that by 'the Word' something else than the Bible is meant. He tries to get away from the fact. It does not seem possible. Is it conceivable that this book contains hidden within itself the very love and wisdom and power of God? Is it true that this book came solely from God and not a whit from man? It is impossible, he exclaims; 'the Word of God' must be something infinitely greater and more powerful and more awesome than this. Surely God's own truth is more sublime, more dazzling in its brightness and glory, than this I hold within my hand.*

Yet in spite of all these and similar doubts, — this utter, stupifying amazement, — one must, if he continues to look into the subject, in the end admit that such must be the truth. The assurance of his teacher, repeated time and again, backed up

* Divine Truth in the sense of the letter of the Word is in its fullness, in its holiness, and in its power, because the sense of the letter is the basis, the containant, and the support of the Infinite Love and Wisdom of God revealed. (Sacred Scripture, nn. 37 and 31.) — EDITOR.

with endless testimonies and evidences, both from the Word itself and from happenings in the spiritual world, serve finally to cause him to acquiesce in the fact.

The great difficulty with us of to-day is that we do not take the Word in general, or its precepts in particular, seriously. We who read them so often become callous, and consequently all their freshness and wonder is lost to us. In order to overcome this difficulty, it is necessary to read very slowly and carefully, stopping often to reflect upon what we read, that the idea contained therein may gain entrance into our minds. The Word cannot be 'read' in the sense that an ordinary book is read; it must be meditated upon. And we are so commanded, enjoined, to "meditate on the book of the law day and night" (JOSH. i, 8). David says of the righteous man "that his delight is in the law of the Lord; and in His law doth he meditate day and night" (PSALM i, 2). In PSALM cxix, 15, David says of himself "I will meditate on thy precepts, and have respect unto thy ways." In ISAIAH i, 18, the Lord says, "Come now and let us reason together." These and similar passages indicate that spiritual things must be sought for in a quiet, persistent way, and are never found on the mere surface of things.

They who read Swedenborg's writings carefully cannot fail to notice the unquestioning faith he exhibits with regard to the Word. It is for him the Final Authority, the very Fountain Head of Truth. "Because it is said in the Word," is for him the last word of required proof. For example, when he wishes to prove beyond all possibility of cavil or doubt that Jesus Christ was born of God through the Virgin Mary (a matter which none understand, and about which more natural doubts arise than about any other that can well be named), he, Swedenborg, finds it necessary only to quote from LUKE i, 26–35, and MATTHEW i, 18–25, commenting that the fact is there so stated in as many words, and that any one who can read, can go and look for himself, and he will find that it says so. All the considerations of the ordinary reasoning man to the effect that there are about two thousand various manuscripts of the New Testa-

ment, and in these two thousand manuscripts some two hundred thousand variations of the text, with no one text perfect; the fact that such of the Gospels as we have were not written down until a generation or more after the Lord's earthly departure, and that the world was then in a state of superstition and credulity hard to conceive of in this day; all these have no weight with him whatsoever. Again, another similar instance might be cited exhibiting his faith as to the Old Testament. In the "Nine Questions," n. 4, the Rev. Thomas Hartley asks, "Does not the Son, by whom Jehovah is said to have created the worlds, signify the same as the Divine wisdom in JEREMIAH x, 12 and li, 15?" In answer Swedenborg says,

> That the Lord, (that is, the Word or Divine truth through which all things were made that were made, and through which the world was created, — JOHN i, 3, 10) was the Divine wisdom which together with the Divine love constitutes one Divine Essence, and thus one and the same God, follows of course; for the Divine wisdom is also the Divine truth, because all things of wisdom are truths, and wisdom produces nothing but truths, for it is their containant, exactly in accord with JER. x, 12 and li, 15.*

Innumerable instances to the same effect might be cited from the whole range of the theological writings of this remarkable man. In fact it may be said that the whole of his writings have for their basis nothing else but the Word, they being entirely the result of his implicit, unquestioning, childlike acknowledgment of and faith in the book we call the Bible, and in the absolute truth and infinite importance and significance of what is therein stated. That this should be so is one of the most curious of facts in this day of "New Thought," and "Free Thought," and rampant, destructive "Higher Criticism." Today, should you ask a man to believe a thing "because the Bible says so," you might either insult him, or give him cause for hearty laughter. And should you assert that you believed

* The two passages here referred to read alike, as follows: — "He [that is, Jehovah God] hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens."

"because the Bible says so," he would pity you for your ignorance and superstitious credulity. "We," say a great many men to-day, "have outgrown that superstition of a Divinely inspired, infallible book, the very voice and words of God to men, given as it were in a remote and hazy past to the ignorant, undeveloped childhood of the race. It is simply an incongruous and contradictory collection of tribal tradition and ancient fables, written by men of genius and imagination. We cannot accept Jehovah, that savage idol of an obscure tribe, as the God of creation; and we have renounced him and are ashamed of him, not because of any later Divine revelation, but because mankind has become too enlightened to tolerate him." Many a man of to-day has not only put away belief in the Bible as being the voice of God, but even feels himself superior to it, and presumes to criticise it, and point out its faults, inaccuracies and antiquated ideals. Some even go so far as to assert that God speaks in and through themselves with even greater authority and power than He did through Moses, the Prophets, and the Evangelists. What would a simple-minded Swedenborg say to this?

On considering this phenomenon of the simple, unreserved faith of a man of Swedenborg's intellectual and spiritual caliber in the absolute truth, authority and divinity of the Scriptures, it is well to ask concerning its effect upon him. Did it in the first place stultify his reason; did it make him as a man better or worse; did it increase or diminish his effective power for good in the world?

The writer is of the opinion that all these questions can be answered very satisfactorily. His reason, instead of becoming paralyzed and dwarfed, became on the contrary exalted and enlivened; in fact, he seemed to find Reason itself within the Word. For him, Reason dwelt in the Word; and the more fully he accepted the Word and put aside his own natural reason, the more powerful and clear became his faculty of rationality. If the Word is really the mind of God made known, it of all conceivable things ought to be reasonable; and the more fully

our thinking and acting is conformed to its teaching and radiating influence, the more perfectly should we be made into its likeness.

It now remains to ask a practical question. Supposing that we to-day were to realize within ourselves the positive, indisputable truth as to this amazing nature of the Word, what would be the consequence?

In the first place we would come at once into possession and use of the most powerful force in the universe; in fact, of the very power and ultimate essence of all that is created and sustained. We would regard the Word as the most priceless possession conceivable, and our love and regard for its wisdom and influence would be unbounded. The chief of our delights and privileges would be to "meditate therein night and day." The chief end of all our education would be but a clearer and more vital understanding of the Word. We would, as a literal fact and practice, speak of this law when sitting in the house and when walking by the way, when lying down and when rising up. We would carry a copy of the Word about with us continually, and whenever a spare moment presented itself would utilize it to "discourse with the Lord"; for it is said in many places, particularly in "Apocalypse Explained," n. 937, and "Sacred Scripture," n. 78, that "the Lord is in the Word, and as it were speaks with the man who reads it." We would value the Word as a means of bringing around ourselves the light and joy of angelic associates; for it is said again that "by means of the sense of the letter of the Word man is conjoined with the Lord, and associated with the angels of heaven." (Sacred Scripture, n. 63.)

Not only these things, but by virtue of the Divine power resident within the sense of the letter of the Word, we would possess the power of angels to promote good, and become at the same time a terror to evil-doers. We would find "the literal sense of the Word, a defense against evils and falsities," (Apocalypse Explained, n. 727[4]), and would "wage the fight against evils and falsities by means of truths from the sense of

the letter of the Word" (Sacred Scripture, n. 49). From "the light of truth which comes only from the Word" (Apocalypse Revealed, n. 11), we would recognize evil and error wherever found, and engage it in warfare to the death. We would become absolutely fearless in our fight for the right. Regardless of personal interests or private gain we would attack injustice and tyranny and extortion, armed with Divine weapons from the Word. No motives of expediency could ever influence us; no fear of punishment deter us; no array of convention or established authority overawe us. So clearly should we perceive the eternal nature and strength of right, and the fleeting, transitory, inherent weakness and cowardly nature of wrong, that the least compromise with evil would appear to us a foolish waste of time, however expedient or respectable that wrong might claim to be.

These things that we have been considering are not only privileges, but duties as well. Let us ask ourselves a plain question. If the church in possession of the Word does not stand out boldly for "truth and mercy and knowledge of God in the land" (Hos. iv, 1) who then will? The writer maintains that when the Word is rightly understood and obeyed, we cannot dare to "live at ease in Zion, and trust in the mountains of Samaria" (Amos vi, 1). It is because the Word has not influenced us deeply enough, that we have rested on our arms and kept silent in the presence of iniquity. A careful study of the Word in the letter will reveal to any one with startling clearness that God is no friend of evil; that He is deeply concerned when we "grind the faces of the poor" (Isa. iii, 15), and when the "workers of iniquity eat up his people as they eat bread."

And here lies the crucial point, — if "the Word is the Lord," if further, "the Word is the Divine Human of the Lord," then it follows as a consequence that our attitude toward the Word is our attitude toward the Lord Himself. If we neglect the Word, feeling ourselves to be quite sufficient in power and wisdom for the conduct of life, by that means we "contemn the

counsel of the Most High." If we criticize the Word and pick flaws, argue against it, attempt to destroy it, that is the "blasphemy against the Holy Spirit, and it cannot be forgiven either in this world or the world to come" (MATT. xii, 31). If we misinterpret or misunderstand or wrest forced meanings from the Word, that is "speaking a word against the Son of Man." On the other hand, if we "hear and do," we come into harmony and cooperation with the quickest and surest forces of the universe, the Love and Wisdom of God, and become recipients of eternal life, "a blessing in the midst of the land" (ISA. xix, 24), "kings and priests unto God and His Father" (REV. i, 6).

WM. R. REECE.

NATURE AND SPIRIT.

A Study of Man and His World.

Many centuries seem to have been requisite to ripen and mature the Race-Mind to the point where it could grasp the elementary law of degrees and of the planes of living. That point has now been reached and the Doctrine of Degrees, a dream of the seer in the far-away days of old, the property of the few in the more recent past, is now ready to pass into the possession of the many. This statement is based upon the fact that our scientific friends have so far perfected knowledge as to be familiar with the thought as referring to the elements of consciousness at least. They have found that there are layerings and strata of consciousness; and that fact, duly elaborated, will lead inevitably and inerrantly to the recognition of discrete degrees, that vital concept, which alone will make the grasp of nature and spirit feasible.

I. The Natural World.

It will not be a difficult matter for the reader to realize that differentiations are not only natural, but also essential in the world of nature. It is quite readily seen, for instance, that in the transition from ice to water, and from water to vapor, there is change of form, but not a change of substance; ice, water and vapor are three different forms of the same substance, and are hence changes in the same plane. But when, to take another instance, the plan in the mind of the architect is compared with the same plan as infilled with wood and stone, and built into a house, we have a discreteness of degree, which cannot be mistaken or obscured. It is quite distinct. There is no wood, no stone, no material substance of any kind in the plan of the house as the architect holds it in mind; hence the two things exist in discrete planes. Carry out this principle in the natural

world at large, and a series of interlaced worlds will unfold before the mental vision. The first and basic world is the world of physical substance, of matter. Here is a world built of grains of sand, of drops of water, of giant globes and earths, of burning suns and glittering stars; of cell, of root, of trunk, of limb, of branch, of blossom, of flower, of fruit, of seed; of all the untold multitude of animal forms and aggregations; of units and atoms and molecules; whereof science speaks in her ponderous tomes, when she elaborates her geology and crystallography, her geography and astronomy, her botany, zoology, anatomy and physiology. It is the world of visible things, of tangible things, of things that speak to, appeal to, and apply to the senses. A vast mass of material in every conceivable shape and form; flowing and whirling and swinging and growing and breeding in infinite number and endless repetition and variety.

And within this visible world of substance and mass, there is a twofold world; one of invisible forms of life, and another of invisible forms of motion and force. And when we here call them both forms, the reader is to distinguish the word into its two senses; one, the "form" in the sense of an organically constructed and spatially outlined entity, and the other, the "form" as a philosophical concept, which we shall consider in a moment.

Look at the world of invisible life first. It is the microscopic world. The work of Haeckel, of Wallace, of Huxley, of an army of scientists, whose weapon is the microscope, has familiarized us with this world. We know it as a world of protoplasm, of germs, of micro-organisms; of the moner and the cell. We know it also as the world of concealed operation and function, of the growth of mold, and of the rebellion of fermentation. We have all read the marvelous description of the leucocyte in the human body, of the little white blood-corpuscle and of what it does in case of injury to the body; of how it seems almost to have an intuitive knowledge of its own, resembling the instinct of animals. We have read of the biochemical changes that go on in various organisms; of the vitalization and impregnation of ova and ovules. A whole

world of microscopic life, of minute forms, of molecular activity, opens out under the lens of the microscope. And this world lives within the great world of organic and inorganic matter, as though it were an independent entity, a separate realm, permeating and interpenetrating the other as air interpenetrates water.

And within this world of microscopic things there lies another still more marvelous. It is the world of invisible forces. It is difficult to realize that we are actually living at the bottom of a series of oceans of invisible force. But let us consider a few names: air, light, heat, electricity, magnetism. Conceive of them separately, first with no effort to theorize about them at all, but simply essaying to grasp them as distinct entities.

The air: It matters not how far upward the cushion of air about our globe may reach. We know not whether it be ten miles high or two hundred. But we do know that we are constantly walking about at the bottom of an ocean of air, and that the body and substance of that air ebbs and flows in and out of our lungs at the rate of about eighteen inspirations per minute, and that our life in a way depends upon the continuity of that action and the presence of that air.

Next, light: Imagine a vast envelope of light layered about our sun, reaching from the sun to us and farther. Think of it as reaching outward to the end of our solar system, as a vast ocean of vibrating light, and think of our little globe as floating in that ocean of light, and you will instantly realize that we are walking about at the bottom of a second ocean, an ocean of light. The same is true of heat.

Now take magnetism: There is a cushion of magnetism about our earth, somewhat in the same way as there is a cushion of air about it. And this vast cloud of magnetism sets inward toward the center of the globe through two gigantic vortices near the north and south poles, making the magnetic needle do startling things as the navigator approaches these two invisible and insensible maelstroms. And at the bottom of this sea of magnetism live we, as we live at the bottom of the sea of air. The same is true of electricity.

Now take these interwoven oceans of force, set them into an invisible and intangible something, that includes and holds them all in place, and spins them and weaves them as an invisible hand would weave an unseen web, and call that invisible something 'gravitation,' and you have a fair picture of a world of forces playing in and around and through the other worlds, of which we have spoken, as air through a sieve, as light through glass. And this world, interpenetrating all the others, may be called the world of forces, — a separate and discrete world, interwoven with the others along the lines of interlacement, of which we shall speak more at large in section III of this paper.

Now turn to the conceptual world. We use this term with diffidence, because, although every philosopher, from Aristotle to Kant, and from Plato to Spencer, has written and talked about it, it is still a vague and misty phantom hovering on the outskirts of mentality. But let us consider a few hints as to the outlines and whereabout of this conceptual world, the world of space and time, the world of objectivity.

Confused by the "much-speaking" of Berkeley, of Hume, of Locke, of Kant, of Leibnitz, of Spinoza, of Aristotle, of Euclid, of Newton, of Descartes, the thinker grows weary in his effort to grasp the thing called the world of objective things. And yet there are but a few elementary concepts necessary in the construction of this occult and difficult fabric.

One is the relativity of sense impressions. And this covers an enormous field in itself. Take single instances. Ask friends what is the size of the sun to their eyes, or of the moon, and answers will vary from a cart-wheel to a door-knob; ask the impressions received in reference to distances travelled, in reference to time spent, and you will find that the waking consciousness is subject to the same relativity as the sleeping mind in dreams. Time passes swiftly in happiness; it drags with leaden feet in sorrow. The distance walked with a bore and the distance walked by a pair of lovers, though the sa e, is a vastly different distance. The element of time and space in dreams is in evidence as to the relativity of impressions, both

of the senses and of the subjective mind. But philosophers of all times have realized that there is a world of space and time and condition outside of man, regardless of his impressions or concepts of that world. It, too, is an invisible world, since it is virtually a thought world, a "conceptual" world. As an illustration take the picture of a cube in geometry. The child calls the illustration traced in black lines with due regard to perspective in its book a 'cube.' An adult and mature mind is required to realize that the picture of a cube is not a cube; that a cube is a certain amount of space set off by invisible lines, lines generated by the motion of a point. To illustrate: with the end of a pencil indicate a point in space. Take away your pencil and put it back on the desk. Leave the point in air. Move it a foot to the right, mentally, and you have generated a straight line, an actual line, which has nothing to do with any white or black mark made on paper or blackboard. Move this line, one foot in length, forward one foot and you have generated a square foot of space; an actual foot of space, the only perfect square that can be produced being this kind of conceptual square. Now drop this invisible square one foot and you have the actual cube, of which the illustration in the child's book is a picture. And this cubic foot of space can be placed in any relationship of time, space, or condition with any other section of space.

Now, as to time. The past is a vast mass of event and incident shading off into the gray of infinity. The future is an immeasurable mass of possibility and imagination, again shading off into infinity. The present is momentary contact of your consciousness with the ceaseless current of life. There is no actual present; it is a "conceptual" present. You are compelled to call the present a certain amount of time, a minute, an hour, a day, which you have mentally set apart from eternity as a "conceptual" present. This process, continued backward or forward, will give you an equally conceptual past or future, and demonstrate with more or less vividness that space is a conceptual thing set off from eternity, for thought purposes, or for practical purposes of natural life, and that any other effort

to grasp either space or time is futile. There is no answer to the question: "How far does space extend, or where are the ends of time?" We are living in a conceptual world of space and time, expanding and shrinking in mystic consonance with the subjective conditions of the individual. Test it. Let a vivid dream sweep through the mind involving a duration of, say, six months. And next morning note how imagination struggles with reason to make these six months shrink into their proper space between the hour of falling asleep and the hour of wakening. Or note the distress on the face of the typhoid convalescent, who has been told that eleven days have elapsed since last he was conscious, and the amount of labored explanation necessary to convince him that this is Tuesday, March 14, and not Friday, March 3. It will necessitate several references to the daily paper to demonstrate to him that time has elapsed of which he was not conscious. This "conceptual" ocean of space, through which we are sailing at a rate of conceptual time, creating conceptual relations of place to place, of event to event, of condition to condition, is the "conceptual world" set off, but never circumscribed, by the three original concepts of dimension as taught by Indo-Germanic philosophers, namely space, time, and condition, and the contact of consciousness with Infinity, with Eternity and with Omnipotence, or with the "Panergon." In other words, space is the moment of contact between the consciousness of man and the Infinity of God; time, the moment of contact between that consciousness and God's Eternity; and condition, the moment of contact between that consciousness and the Omnipotence of God.

And within this world of concepts lies an ethnic world. It is a world produced by the birthright of men, a world of nationalism and internationalism; that world which has passed through barbaric, semi-civilized, and civilized conditions, and has not materially altered. The world we trace back of things, when we evolve the cave-dwelling of prehistoric man into the sky-scraper of to-day, when we trace the evolution of the dug-out and the canoe into the ocean grayhound of to-day, when we follow the gradual evolution of the exchange of cattle in the

days of Abraham up to the clearing-house of a cluster of city banks to-day, — this world is a thing independent of the physical world; it is independent of the world of human activities, of which we shall speak presently. It is an actual world, controlled by actual forces called race-instincts and race-prejudices. It is a world in a different state of advancement from that called the world of human activities. It is as yet in a primitive and semi-barbarous condition; while that other world, the world of art, of science, of literature, which we call the world of human activities, is in a state of high civilization. The outbreak of this substratum world is noted when a negro is lynched in the South, and its glaring contrast with the human-activity world comes to the surface when well-dressed men ride in trolley-cars to the place of lynching; it came to the surface when the Petroleuses marched through the streets of Paris; it glares into vicious outbreaks in anti-Shemitic riots, in the slaughter of Armenians, in any serious conflict between race and race, nation and nation, institution and institution. It is a world full of tremendous animal possibilities, as yet awaiting humanization, and it corresponds at large to the layering of animal nature in the individual; a world whose unpleasant sides rise into torturing evidence, while its pleasant and beautiful features slumber deeply concealed. For the picture of a negro lynched covers, obscures and wipes away a dozen pictures of old Southern mammies dandling their mistress's babies on their knees, and the fire that glowed in the canebrake, and the banjo that twanged weirdly on the twilight air of a Southern night, before the negro was, by an effort of utter kindness, taken out of conditions with which he was familiar, and placed in conditions to which he has not yet grown adapted, even after the lapse of two entire generations. The term "ethnic world" is here tentatively suggested as a name for this world of national and international race-instincts.

And next comes the psychic world. On this we need not dwell. The work of Messrs. Meyers, Podmore, Hyslop, Sidis and a host of others, taken in combination with results carefully

sifted from a mass of spiritualistic phenomena, and a few items of intelligence as to astral bodies and astral shells gathered from Theosophy, have made this world of subliminal selves and secondary personalities so familiar to the reader of to-day as to stamp any further elaboration of it here prolix and gratuitous.

And finally, we reach the seventh world, the world of finance, commerce, science, industry, literature and art; and here again further elaboration is unnecessary, except to emphasize the fact that this series of worlds, interlaced into one world, as we shall find them to be in section III, is a distinct and separate series of worlds, as separate from the world of race-instincts as it is from the world of conceptual space and time.

In all these co-ordinations of worlds we have confined ourselves entirely to what is to be called the "natural world" in this dissertation. We have not yet touched upon the spiritual world, which lies a separate and discrete degree above these seven worlds. And to this spiritual world the reader's attention is now invited.

II. The Spiritual World.

When, in speaking of the sixth or psychic world, we spoke of the astral and psychic, we seemed to touch upon the spiritual world and to enter upon it. This is, however, a misapprehension. The psychic territory has nothing to do with the spiritual world, except that it may serve as a means of feebly expressing it. The misapprehension has grown from the error into which scientists, spiritists, and students have fallen, in thinking that the origin of the phenomena traced lay in the spiritual world; that, for instance, a message written by a psychic or a medium or in a trance condition, must needs be a message from the spiritual world. It is to the correction of this faulty concept that we must first proceed.

If we write the word 'fire,' it does not burn the page; and if we write the word 'soap,' we cannot wash our hands with it. If we draw a cube with pencil or with pen, or print it on a page

of paper, the figure so produced will not be actually a cube, since it palpably has not the six sides necessary to make a cube; nor will the paper lend itself to the three dimensions required, but only to two. In exactly the same way, the reasoner will have to familiarize himself with the thought that the body is not the man, nor the brain the spirit. This follows, not because men have reasoned it out, or because men have divided into two great camps, the camp of the monist and the camp of the dualist. (There have always been and always will be two camps; there will always be two ways of looking at a thing; and the story told of Mahanaim, or the "two camps" in the days of Jacob and Esau, is as true to-day as ever it was.) Neither does it follow because of any one or any two views taken of science and Divine revelation as antitheses. It follows from the fact that we are unable to think concrete things without using abstract material for the thinking.

The reader is therefore requested to think of man in exactly the same way in which he has been asked to think of a cube, and for the same reasons. A cube is a certain amount of infinity finited for thinking purposes, so far as our present effort is concerned: man is a certain amount of the Love and Wisdom of God set off and finited for similar purposes. The forces which go to make man are invisible forces. The means whereby these forces are centered upon a certain axis and made to revolve upon that axis, which we shall here call 'proprium' for reasons presently to be explained, are invisible means. The ties which bind up these invisible forces and make them hold together in the structure called the 'individual,' are invisible ties. In fact, man is a spiritual, therefore an invisible being; and his body stands related to him in the same way in which the letters 'f-i-r-e' stand related to the actual method of motion known as heat, which is an invisible method of motion primarily stirring among invisible particles. His body serves to express him. It is the means whereby the peculiar conbination of Divine forces which we call man, always expresses itself, just as a rectilinear ray consisting of a definite number of pencils

is the invariable means whereby light expresses itself, or the co-ordination of a number of physical muscles into the expression called a smile is the invariable means whereby the thing called happiness, or the emotion called pleasure, expresses itself. A smile is not pleasure. It stands for pleasure. The word 'fire' is not fire. It stands for fire. The body is not the man. It stands for the man. It is the most direct implement whereby he expresses the invisible things, which constitute him. It is therefore essential to separate the manifestations called psychic, from the actual thing, called spirit or spiritual.

Add to this consideration two further thoughts. The first is based upon the general acceptance of evolution. *Assume*, that evolution be true and that man is evolved from the anthropoid ape. Note that we emphasize the word "assume" in order that this premise may be considered as a postulate not necessarily expressing the individual opinion of either the writer or the reader. Given a man fully evolved, by what means shall he be able to return to those whom he has left behind him in the development, and how shall he communicate to them the things which now constitute his life? What kind of manifestation shall he use, and what language shall he employ? And if both be found, how shall he express to the limitations of brain in the anthropopithecus the larger thought, life, and impulse that have come to him?

By general consent the brain of the Race has agreed that the style of existence termed the after-life or the spiritual world, shall excel this life, as this excels the anthropoid condition of the forefathers assumed by the theory of evolution. By what means shall the being who has left this condition communicate to those left behind, the conditions, the thoughts, the life-impulses which are now his?

We submit the thought in this brief form and there rest the case, so far as this point is concerned, since the limits of this essay will not permit elaboration. Simply summarize it in the following words: As man cannot communicate with the anthropoid, so the angel cannot communicate with the man.

The second thought is this: Dr. Hudson in his various able works has elaborated the idea that all instances of apparent communication with the future state are explicable by "telepathy à trois" (telepathy by threes); that is, the ideas and thoughts utilized in the communication are ideas and thoughts which exist in the brain of some one on earth, even if not in that of the sitter immediately involved in the experiment: that thought-transference has no time or space limitations (for the understanding of which statement we refer to the conceptual world above introduced); that consequently any knowledge, any item of fact or experience can be gathered from any brain on earth, and brought into the open through the peculiar power of the psychic. To this we would add a further thought. Hudson and others have elaborated the idea that the subconscious mind of the individual has certain traits; that it is indestructible; that it is inerrant; that it can be forced to the surface through the ability of the psychic to serve as a bridge between two distinct layers of consciousness. But the whole is not only equal to the sum of all its parts; it also resembles its parts in nature. The ocean is a great round thing, because every drop of water is a little round thing. The earth is a great rough globe, because every grain of sand is a small rough globe. A mass-mind (composed of individual minds), whose subconsciousness is inerrant, indestructible, and amenable to thought-transference and to being bridged by psychic means, follows by the same train of reasoning and by the same sequence of thought; and it is this race-mind, to which reference will be frequently made in this connection. It is this sum total of human thought which is tapped for information by seer and psychic, just as the thought of all the world expressed in books is tapped, when the student goes into the library to find what he needs in the way of knowledge.

This substratum of a giant race-humanity should be held in mind in what follows, and upon it should be built up a discrete degree of life to be called the spiritual world in the sense here used.

Trace we now the higher human forces and impulses. We have tried to show in treating of the natural world that there are several series of coherent worlds in which men live and move and have their being at one and the same time. Let the reader now note that these worlds are coherent worlds, because the forces constituting them have a certain identity, which they refuse to yield, and that they stand in certain fixed relationships, from which they will not deviate.

Thus, for instance, the world of electricity has its identity, because its constituent streams do certain things and refuse to do certain others. The identity of electricity consists in the fact that it travels on certain substances, refuses to travel on certain others; maintains certain rates and lengths of vibrations, and ceases to be itself when the rate or number rises above or falls below a certain standard. All these incidents and particulars of electricity stand permanently related to the individuality of any other force in definite and fixed ways. The relative values of wave-length in heat, in sound, and other forces are just as fixed relationally as they are individually. Scales can be made out and have been made out, which fully demonstrate this.

But if forces have and maintain identity, and if that identity has fixed and measurable relationship to other identities in physical things, then by analogy the same is true of human forces. The forces called maternity, socialism, justice, mercy, loyalty, and many others, need only be demonstrated as being forces and as maintaining their identity, and they will immediately fall under the law of continuity of force and continuity of identity. Add to this the sense of the aggregate, and you have a spiritual world built of human forces, which has as true and as permanent an existence, as any of the natural worlds of which I have spoken. Trace these forces. Take the force called 'love' in one or two of its manifestations. That it is a force existing outside of the individual is proven by the fact that it always acts in the same way, no matter who the individual; just as electricity always acts in the same way, no matter how

the dynamo or the motor be constructed. The earliest manifestation of marriage love for instance, which in popular parlance we call "falling in love," always has the same results. The young couple will always act the same, whether they be of one nation or of another, whether they be physically perfect or imperfect, whether they be cultured or uncultured. And this force will grow along the same lines, and environment will assume toward it the same attitude, — as we express it again in ordinary parlance: "All the world loves a lover." And it will mature into the riper form of maternity and paternity along the perfectly familiar lines which experience has taught us to look for. In other words, the force called love is a force; for note what it does with the lovers; note what it does with the mother; how it adds to both endurance and intuition; how it makes it possible for a mother to bear and to do things and events, which are unthinkable without a tremendous force to back them.

Trace the same in any other force. Take the emotion called loyalty, and look at it on the field of Marathon, on the field of Gettysburg, or on the field of Wagram, or on the field of Mukden, and it is always the same. It makes people do and endure and stand the same things. It is therefore a force, by every definition of a force, with which we are familiar. And it has an identity of its own. We would never mistake it for reason, for intuition, for justice, for mercy, for any of the other forces, which go to make up humanity.

Now think of all these forces and the field in which they play. Gather all humanity into one tremendous fact; let this fact be permeated by these forces. Drop the body out of sight, and you have left a spiritual world, in exactly the same way in which you had a cube left, when a moment ago you thought about a cube without the marks called lines on paper.

The spiritual world is a world composed of human loves, human thoughts, human impulses, human emotions, each an identity in and of itself, and each group of forces a world in and of itself; each standing in definite and fixed relations to every

other, and all interwoven in the same way as are the seven natural worlds of which we have spoken, — which interweaving we shall make an effort to illustrate in section IV.

Before we turn to that, however, let the reader recall the picture of the physical man as moving about at the bottom of an interlaced series of oceans of air, light, heat, magnetism, and electricity, and lift that picture bodily over to the spiritual side of things, and imagine the spiritual man, of whom we shall also speak in that section, as walking about at the bottom of an interlaced series of oceans of love, wisdom, justice, mercy, and so forth; for he will then have a dual picture that will be of endless help, significance, and import to him.

III. The Natural Man.

Reference has been frequently made in the preceding to the 'layerings' or 'strata' of consciousness. By the work of the Society for Psychic Research, and by that of other organizations and individuals, these layerings have become familiar under a variety of names, such as 'subliminal consciousness,' 'subliminal self,' 'subconsciousness,' 'secondary personality,' and other names. The layerings, or 'degrees,' of consciousness have each been found to have an independent identity, which is here meant by 'discreteness of degree'; and it has been found that consciousness can be shifted from one layer to another by means of a process called by various names, such as 'hypnosis,' 'auto-hypnosis,' 'suggestion,' and other terms.

The names and the definitions given for various conditions of secondary personality are here less essential than the fact of their existence and the recognition of that fact. No attempt will here be made to differentiate between the shallower or the deeper layers of consciousness, or to study the method in which any one of them is roused. But we may refer briefly to an illustration which will serve as a means of understanding the entire discreteness or difference of degree. It is the familiar phenomenon of sleep-walking, — a mental condition not arti-

ficially produced, and one sufficiently common to be of access as a means of study to almost any one who desires to note the points here made. These points are, that the machinery of the body is put in motion by a series of forces which have a distinct consciousness of their own, and which are not the waking consciousness, though they may at times take up the thought dropped by the waking consciousness on falling asleep. The second point is, that these forces have a method of procedure which is human in that it handles human interest, but is distinctly animal in its manifestations. Thus the sleep-walker is apt to walk in places not very accessible to him in his waking condition, on the same principle that birds fly through thick-standing trees without striking trunks or limbs, or that cats walk on the ridgepole of a house. The sleep-walker is inclined to conceal things, probably along the line of the animal instinct which causes the dog to bury a bone, or the squirrel to lay up a store of acorns, or the bee to store honey. In other words, the animal nature of man dominates during sleep-walking, or during the automatism produced by sleep, natural or artificial.

And this brings us to the matter which we are to consider in this section, namely, the construction, birth and growth of that side of man's nature usually called "the natural man." In section IV of this essay, we shall take up more distinctively the help which Swedenborg's system of philosophy renders in understanding the birth of both the natural and the spiritual man. Here we will confine ourselves to the structure of the lower organism.

The words 'layerings' and 'strata' incline the mind to think of the degrees of life and consciousness as being layered geologically, one above the other as are strata of earth. But the reader must be warned that God and nature depart from the distinct geological layering as soon as the mineral kingdom is left behind. In the vegetable and the animal kingdom there is no more such layering, but rather an interlacement of distinctly independent systems of structure. In order to under-

stand the structure of the organism here called the natural mind, it will be well to get a clear picture before the mind of the layerings of the body as a physical structure.

Physical man is not one man, but a series of men, one interwoven with the other. It is a familiar fact that the entire bony structure can be dissected out, and that it will and does, if properly put together, have in general the human form. Nowhere does a bone turn into flesh or muscle, into artery or vein, into nerve or ganglion. The entire bone-structure is an independent thing, differing from the muscular "man" or any of the other "men" by a discrete degree. Woven upon the bone-man is the muscular man; again a structure entirely distinct from the other man, and, if it could be made to stand by itself, assuming the human form. Woven into this structure is the vascular man, an entirely closed affair, starting from its center, the heart, and ramifying throughout the body as arteries and veins, which actually meet at their capillary ends and form a system of closed tubes, through which the blood circulates. If all arteries and veins together with the heart could be dissected out, and made to stand, they would again have the human form and may be therefore called quite properly the 'vascular man' or 'vessel man.' The same is true of the nerves with the brain as a center. This again is an entirely closed system, and if dissected out, as has been accomplished by Dr. Weaver of Philadelphia and others, is a complete human being by itself. These systems are intimately interwoven, and it is this interweaving to which we have frequently referred in the previous pages, a thought which we have asked the reader to apply to the two worlds hitherto described, and which we will now ask him to apply to both the natural and the spiritual man, and presently to the natural and spiritual world.

In making a mental image of the mind, therefore, it is most convenient to follow the line of reasoning adopted for the body and to apply it to the mind. Thus if we could dissect out the memory, or the social instincts, or the civic instincts, or the skill of the artisan, and stand each of them upon their feet, so

to speak, they would assume the human form. The statemen is not so bold as upon first glance it may appear. Let us take, for instance, all that has been said by Ribot and Binet and others in reference to the memory as being a faculty spread all through the body, and then imagine an organist seated before his organ, and watch his eyes, his hands, his feet moving, his body swaying and sliding on the bench, while his mind is engrossed in the thought of the music or the composer. His feet find their pedals by a memory of their own; his hands and fingers, the keys, stops and manuals by a memory of their own; while the muscles of body and limbs sway and slide the body just far enough one way or the other by a memory of their own. For this and similar reasons it may be said that a picture of the mind considered as though it were a second personality, or a second series of interwoven personalities, furnishes the most convenient means of study, leaving less of the ill-defined and vague edge necessarily produced in a concept which thinks of the mind as a sort of exhalation, as a vapory something, or as an abstract thing, which has neither body, parts nor passions, and is therefore simply a secondary nothing.

Suppose then, for the sake of the work here to be done, we conceive of the traits which constitute the natural man as though they were woven structures, networks of invisible fibres and cells, in the same way in which a nervous system is a network of partly invisible and partly visible fibres and cells. Suppose we think of a man's memory, of his reason, of his intuition, of his civic consciousness, his business sense, his social instincts, his artistic (or artisan or professional) training, as each being a man by itself interwoven with other half-dozen men in exactly the same way as the bone-man, the flesh-man, the vessel-man and the nerve-man of his physical body are interwoven into one physical body. Test the thought for a moment and you will find it a most convenient structural affair, whereby to interpret the phenomena of secondary personality, of psychic powers, of seership, of inspiration, as sometimes found in poet and speaker. It will give you an insight into the interwoven

layerings of consciousness, and a distinct sense of the entity and identity appertaining to each, of which other methods of interpreting these phenomena deprive the student.

Allowing this as the basis of thought, we note that the natural man is at first an animal structure; that there is a substratum of animal nature always at hand, leaping into more or less comfortable prominence in cases of sleep-walking, in cases of terror (as in a panic from fire at a theater or other crowded structure), in cases of anger (when the desire to slay may become unmanageable), in cases of insanity where the mind has lost its hold upon the animal mechanism. In insanity the natural mind is sensed by the patient as a secondary personality, of which he cannot rid himself, and which he therefore thinks is pursuing him. Pursuit and persecution are therefore the first stages of insanity. The patient also recognizes this higher natural mind as being more perfectly organized, hence as a greater and more important party than the animal mechanism, which mumbles, grins, weeps, sings, or chatters incessantly. Hence he derives the idea that this secondary personality, which by this time (that is, after he has passed out of the pursuit stage) he has recognized as somehow himself, is some great personality, some king or queen, some great philosopher, and finally the greatest personality to whom his attention has been called in his Sunday-School days, namely Christ. The substratum of animal nature is always in evidence, and it very persistently maintains its identity, on the general ground of self-preservation inherent in all organic entities.

Built upon the substratum of the animal we rear a series of structures, which we have called cultural, ethical, and moral men. These are trained by the natural world, by its schools, its colleges, its churches. If, for instance, the moral system could be dissected out, it would be found to consist of an interlacement of moral education including men and women as individuals, and men and women as aggregates, and usually covering all sentences involving the words 'should' or 'ought to.' So distinct are these systems in the world at large, that

they can be very readily conceived of as independent systems, and separate books can be written about them. If this be true of the larger outside world, it is true of the microcosm within man. All his various instincts and traits, as has been said above, can be conceived as being interlaced "men," which together constitute the natural man.

The natural man here described is an artificial product, created by the forces of culture, civilization, and education in the natural world; and therefore born of the natural world, and awaiting the rebirth, or second birth, or regeneration, whereof the Church has always spoken in more or less intelligible ways.

The two natures, the animal nature and the artificial or trained nature, each with its separate layerings, constitute what is here called the "natural" man.

The natural man is not only born of the natural world, as the physical body is born of physical parents, but it is also a resident and citizen of the natural world, and not adapted by any inherent faculties for residence or citizenship in the spiritual world as above described. He may become a perfect gentleman, perfectly cultured, perfectly trained and educated, and yet be entirely devoid of spiritual principles, unless the spiritual man be born in him.

And it is to this birth we now turn our attention.

IV. The Spiritual Man.

In the recognition of that side of human nature which we have learned to call the spiritual man, we owe more to Swedenborg than to any other teacher whom Providence has vouchsafed the Race. Not only does he give us entirely new ground for investigation and study, but he puts his new material together in entirely new ways. He goes about this work in a way which savors strongly of mathematics, yet a way which is not in the least objectionable when the student, who follows him, realizes the difficulties to be faced in studying a matter so obscure as an actual spiritual man.

In the first place, the beginning of the investigation is marked by the tendency of the mind to take spiritual things in rather a vapory way. Men are inclined, very strongly inclined, to think of the spiritual man as a wraith or spook. They are apt to run their philosophizing about spiritual things close upon the track of a ghost story. And this is the case not only with the ignorant but with the learned likewise. Witness the effort to make spiritualistic phenomena stand for actual manifestations of spiritual power, and to think of any message that arises from the subconsciousness of man and travels over the automatism of his nerve ganglia and the muscular structure of the arm, as information from the spiritual world. And think of the next point. Even when we have caused the student to admit that love, wisdom, mercy, justice, loyalty, kindness, intuition, reason, logic, and other mental traits constitute the spiritual life and the spiritual man, how difficult it is for him to realize that these things are anything but words! How difficult to realize that the soul is driven by love, as the body is by heat; that the mind is run by truth, as the brain is run by light. It is difficult to understand that these things are actual substantial things and forces, just as real, just as individual, and just as intelligible as heat, or light, or magnetism, or electricity.

It is right at this point that Swedenborg gives us such help as it would be almost impossible to find elsewhere. And this is how the help comes to pass.

He assumes two centers, two beings, two entities. The spiritual man is a different being from the natural man. He is born differently; he is born later; he is born of a different parentage. His nature differs entirely from that of the natural man. The center about which his faculties are grouped is a different center. In fact they are in all respects diametrically opposed. And in this picture the student of Swedenborg will recognize the main outlines of his system of philosophy.

As the body has two vital centers, the heart and the brain, so has the mind two vital centers. One is the center around which the natural man is built, the other the center about which

the spiritual man is built. The first center Swedenborg calls the "proprium"; the other he calls the human internal, and sometimes the "remains." Let us continue the use of this latter term, both because it is shorter, and because it is more distinctive. As the earth has an axis about which it rotates, and as this axis is a dead center, so the natural mind has an axis about which it rotates. This center is called the "ego," or in the language of Swedenborg, the "proprium." It is the self of man. It is the locus of points which constitute his essential identity. This center manifests itself at first as a simple sense of self-preservation. It grows more elaborate as the natural man grows. It presently gathers about itself other traits and faculties. Thus the man, the natural man, at first loves himself. And he groups about the dead center of the sense of self-preservation all those things which are of use and interest to him, without reference to any one else. Other things he eliminates. He does not care for them. He takes no thought about his neighbor. He thinks: "Every man for himself, and the devil take the hindmost." This is a perfectly "natural" statement; and you will not need to go very far into the business, the financial, the military, the political, the ecclesiastical world to prove it. All language teems with it, and all languages teem with it. This is egotism, rank egotism; and egotism is the life of the natural man. He is built round it, as the earth is built around its axis. He gravitates around it; he revolves around it. If he be a light-brained man, he will revolve about that sense of self with a giddy whirl. If he be a more dignified man, he will revolve about it with a gravity and a sense of gravitation only equalled in the larger world by that other sense of gravitation that holds worlds in place and spins them at the proper rate of speed along the right course. But both the empty and the full man will revolve about the same dead center of self so long as both are merely natural men. And that dead center of gravity and gravitation holds the natural world of human interests in place in the same way as its physical confrère holds worlds of physical matter in place.

About the love of self the natural man may build layers of a larger love of self. This should, however, never confuse the student. The man who loves his wife, because she is his wife, or his family, because it is his family, or his country or his church or his God because they are his, is simply building a larger ego, which loses nothing of its egotism in its largeness, or by reason of its size. It is egotism, as rank when applied to God as when applied to the little self, that swings in a cradle, or rides a hobby. This is the dead center, the "proprium" of Swedenborg. An absolutely essential, or rather, an utterly unavoidable thing, because the spiritual man, the man of eternity, cannot be born without the help of this natural, negative, selfish, egotistic man, which could not serve its use as a reagent to spiritual forces, as a womb from which the spiritual man is to be born, if it were not thus self-centered and dead.

Now, while this natural man is being born and built into the physical body by the various forces of the natural world, — while the school, college, church, state, and society at large are concerning themselves with the elaboration of this artificial thing, — while they are playing their game of chess with the force called heredity and the mold called environment, the Lord is about an entirely different work. He is creating a center which in a sense shall also be a dead center, yet is really a live center. Take it in physical things first and you will see what is here meant. Compare the center of the earth with the center of the sun. Both of them are centers; but the center of the earth is a dead center, in every sense of the word, since all things fall toward it, while the center of the sun is a live center, since all things proceed outward from it. Yet both are centers. So the "proprium" is a dead center, but "remains" are a living center, constituting an axis. About this center revolve all the forces of altruism. About it are gathered and grouped all those forces, powers, and faculties, which turn naturally to the neighbor, and have no existence without him. Take any one or more of them. The sense of sympathy is impossible unless there be an object of sympathy. The

sense of mercy is impossible unless there be some one to whom man can be merciful. The sense of justice is impossible without reference to the thing or the person, or the condition, involving injustice. The sense of love to the neighbor and the sense of love to the Lord involve the presence of both these factors. Without them the love is not what it is designated to be, or, in fact, designed to be.

Just as the dead center of the natural man, or the "proprium," is shaped from his inheritance and molded by his environment, so the live center, or "remains," of the spiritual man is shaped from an inheritance; but in the latter case from the inheritance which man derives from his actual Father, namely, from God; for the Lord is the Father of the spiritual man, and the Race or the Church is his mother, in exactly the same way in which his physical father and mother are the parents of his physical body. "Remains" are the sweet touches of child-life, innocence, the love of mother, the gentleness of touch that greets the babe upon its advent into the world, the caresses, the "tender nothings," the cooings and murmurings of early infancy. These sink deep into the child soul. They vanish from the surface. They form the central core of the spiritual man, and about them God weaves the soul in the daily flying of the shuttle of destiny. Every gentle impulse, every sweet and tender thought of later days, every desire to do the right, and to think the truth, is swiftly lifted inward and woven tacitly and unconsciously upon this core of the soul. In other words, God weaves a hidden manhood and womanhood into all of us. And the weaving proceeds for days and weeks and years, while we build up the natural mind around it and protect it by the utter selfishness of that natural mind. And presently when that inner concealed manhood is sufficiently strong, it leaps down into the arena of consciousness; at first spasmodically, only now and again, and swiftly soars upward again and out of sight, when touched by the bitter northwinds of social life, or the hot blast of the desert of business. But gradually it gains strength. The consciousness of a real manhood grows,

and it steps forth boldly and permanently into the arena of life, to take up its hopeless battle with egotism, and to assert its mystic self in more or less feeble ways, until at the end it has learned to know itself, its weakness and its strength; and then the body is stripped off, dead, and the natural mind laid aside, asleep. And man is actually born into the spiritual world, in which he has always lived unconsciously until that moment, when consciousness sweeps suddenly and swiftly upward to the higher plane, to remain there.

And this spiritual man is the real man; the natural man is and always was the apparent man. The "inner self," the "better self," the "higher self," call it what you will, — that real manhood which is presently born of the Lord by means of the natural man whom the Church has furnished, that real manhood is the spiritual man.

ADOLPH ROEDER.

THE MORALITY-PLAY AND THE CHURCH.*

It is with no sensational aim, nor is the writer moved by what Chaucer calls a "spicèd conscience," that he ventures to call attention to an intellectual and æsthetic movement which, however superficial it may appear, may yet have its cause in those deep and hidden undercurrents of moral and religious feeling which constitute the special and peculiar province of the "cure of souls," — namely, the morality-play in its most modern development, and its relation to the church.

It will be generally acknowledged that all religious representation is, and has been from the beginning, dramatic, — in the sense of displaying by visible action, the control and the operations of the Divine in the affairs of men. In Eygpt and in Greece the earliest religious rites combined the solemn song or dance or recital with the acts of sacrifice. Homer has been fitly called the Bible of the Greeks, and the Greek drama was, in its great period, as much a religious as an intellectual function. It portrayed the working of the Divine purposes in the fortunes and destinies of persons and of cities. In this drama there were the two functions of the prophet and the priest. The commemorative action, whether in sacrifice or dance or impersonation, was the priestly function; the chorus, with its moral reflections, exhortations, and judgments, was the prophetic. The Greek drama was, religiously viewed, intuitional and direct in its representations of Deity. It was realistic in its endeavor to let the gods speak and appear in their own separate and Divine remoteness and majesty, as really controlling all the movements of the play, and yet *not as disguised and humanized in the heroes of the play themselves.*

* A paper read before a body of ministers representing the leading Protestant denominations in Washington, D. C.

In this religious sense the drama finds its highest realization in the Hebrew and Christian Bible, which from the Divine allegoric poem of the first eleven chapters of Genesis to the great apotheosis of the Revelation, as the revealed Divine Word, employs personages and events chosen by the Holy Spirit out of all realms of nature, history, and prophecy, to place before mankind the eternal truths of a Divine incarnation and redemption; so that as the Redeemer "opened the understanding" of His disciples after His resurrection in order that "beginning with Moses they might *see* in all the Scriptures things concerning himself," so does the Revelator also declare that the "testimony of Jesus is the spirit of prophecy" thus making Himself the eternal Word, the veritable subject and central personality portrayed throughout the entire dramatic representation of our literal Bible, in both the Old and the New Testaments. This dramatic unity of the Scriptures is impressively declared in two great moments: one where our Lord, having read in the synagogue the ancient prophecy of One who should come to "proclaim liberty to the captives, and to bind up the broken-hearted," closed the book and said, "This day is this scripture fulfilled in your ears. And the eyes of all them that were in the synagogue were fastened on him"; the other where, upon the cross, Jesus, having in overcoming the hells achieved this "liberty for the captive" human race forever, cried out, "It is finished." Toward this central act everything from the beginning looks forward; from it dates the whole progress of mankind to the final consummation, in the Apocaylpse, the Tabernacle of God with men. The sacrifice of the Mass in the Roman Catholic Church has with a certain justification been called the great Christian drama, the details of its ceremony having each, it is claimed, its symbolic representative meaning, and all combining to accomplish that which Paul the Apostle declares to be the purpose of the great Christian Sacrament, — namely, "to show forth the Lord's death till he come." (I Cor. xi, 26.)

The Christian drama was, then, like that of the Greeks, purely intuitional and direct. Neither intellectualism nor any æsthetic motive entered into any of the early Christian representations whether in writing, sculpture, mosaic, or painting. Symbolic it all was in the fullest sense; but the object brought to view was the Divine Savior Himself in His various characters and acts as the Redeemer of men, and not some human representative or embodiment of Him, "sicklied o'er with the pale cast of thought." No! Christian art retained rather this purely symbolic and intuitional form until the renaissance, when, with the Greek letters, came in a certain Greek love of form, and recognition of the beautiful as an expression of the Divine.

But the early miracle and morality plays, contemporary with this awakening of classic art, continued to be, — as had also been, through all its wonderful growth as an expression of religious devotion, the Gothic architecture in its successive stages, — purely intuitional and direct expression. If the early miracle plays were grotesque and vulgar in places, so was the sculpture in stone and wood. If the action and words were ungraceful, their purpose was not the less sincere to set forth in objective reality the Scriptures as these were known to them, not through reading Bibles (which did not exist), but only in hearing the sacred legends as rehearsed in their ears in the church's liturgy. If we take the letter of the Holy Scripture, and the strange, often stiff and awkward, archaic drawing in the old cathedral windows of the twelfth and thirteenth centuries,— for example, the sculptured panels in the choir screens at Amiens, that wonderful shrine which Ruskin calls "the Bible of Amiens," — we shall see the same effort at faithful direct representation of Divine and holy personages and events themselves in the most telling manner, without the intervention of any æsthetic motive or intellectualizing spirit of apology and adjustment to a fastidious or critical world.

Both the Bible-plays and the morality-plays which were common at the time of the Reformation retained this character

of directness and sincerity under however crude a form of representation. Their moral power lay in this very feature of their expression of the Word in ultimates, and their strong impersonation of human qualities good and bad. When the Deity was introduced, it was by direct presence, and in no veiled or artificial guise. The plays at Epiphany and Passiontide were full of naive reverence which was not disturbed by the veins of humor and of human sympathy which ran through them. In the Passion plays the devil, Satan and Judas were sure to get their due meed of scorn and punishment, and there was no sickly compassionating the evil as good in disguise. Sin and Virtue wore their distinctive garbs with no danger of their being confounded in a "problem." The play of "Everyman" enacted on the stage what may be seen depicted in the ancient panels of the Dance of Death in the roof of the bridge at Lucerne. If the Deity is introduced, it is with a frankness bred of familiarity with the story of Holy Scripture, but with nothing that was belittling or patronizing, or that would diminish in the least the feeling of utmost reverence.

As an example of this direct intuitional form of the morality-play at perhaps its best period, let me introduce the prologue and some portions of a play called "Eve and Her Children," written by Hans Sachs in 1553, about twenty years after the printing of Tyndale's New Testament in England, and while, as yet, the great events of Bible history were still taught dramatically, by narrative, by pictures, and by plays before the people, and not yet from the printed page: —

COMEDY.

"Eve and Her Children — How God the Lord talks to Her."

(has xix persons and v acts.)*

The Herald comes in, bows and speaks:—

Health and grace from God the Lord
Be to all who hear his Word;
Who come from far or come from near
This little comedy to hear
Which first in Latin speech was done
By good Phillippus Melanthon,
And now I put in good plain speech
That so the common folk it reach:
And thus I go without delay
In brief the Argument to say.

When Adam out of Paradise,
Was driven after God's device
And set to labor in the field,
Then God did of his mercy yield
And came to pay him a visit
And trust and comfort him a bit,
And specially to better know
If obediently or no
His children feared their heavenly Lord,
And rightly studied in his Word.

And so without more preparation
He came and held examination.

* Extracts from the present writer's article on Hans Sachs in the "Library of the World's Best Literature."

And when the Lord did Abel find
He and his lads quite pleased his mind,
And straightway blessed He him on earth
And all who from him should get birth.
But when thereafter did the Lord
His brother Cain see and his herd,
He found them all so stupid, dumb,
And godless that they ne'er might come
Into his favor, but must live
In hardest toil if they would thrive
At all, and at all times must be
Subject to Abel's mastery.

At this did Cain so angry get
While Satan stirred still more his fit,
That out he went and Abel slew,
For nothing else his wrath let do.
And then to punish him God said
That wheresoe'er on earth he fled
He ne'er should find a resting place.

But when the Angels by God's grace
Good Abel's body had interr'd,
Then came to Adam and Eve the word
That Seth should in his place be born
Whose death had left them all forlorn,
And comfort them in this world's pain
And be, through loss, the greater gain.

And this you all shall straightway see
In speech and act conveniently.

The first scene is in the house of the first pair. Adam coming in from his labor finds Eve unhappy and bemoaning their doom under the unending curse of an offended God. Adam endeavors to comfort her with the assurance that pardon will follow a proper penance, and assures her, indeed, that he has just heard from the angel Gabriel that the Lord will on the morrow pay them a visit: —

Adam speaks:

To-morrow will the Lord arrive
To look in and see how we thrive,
And give us pleasant holiday,
And leave his promise, as I say.
He'll look around the house to find
If we do manage to His mind,
And teach the children as they need
To say their Bible and their Creed.
So wash the children well, and dress
Them up in all their comeliness,
And sweep the house and strew the floor
That it shall give Him sweet odor
When God the Lord, so morn begin,
With His dear Angels shall come in.

Eve speaks:

O Adam, my beloved man,
I will do all the best I can,
If God the Lord will but come down,
And cheer the heart that fears his frown.
All praise to my Creator be,
Who so in mercy pitieth me.

* * * * * * * * *

Adam speaks:

And where is Abel, my dear son?

Eve speaks:

He out to feed his sheep has gone,
Pious is he, and fears his God,
Obedient to his every nod.
And with him do his children go,
Who are obedient also.

Adam speaks:

And where is Cain, our other son,
That wretch for whom the halter's spun?

Eve speaks:

O, when of him I hapless think
Woful in me my heart does shrink,
Belial's child, he's always done
The part of disobedient son.
When told to bring the wood from shed,
He cursed, and out the house he fled;
And now with angry words and noise,
Out on the road he fights the boys.

* * * * * * * * * *

Abel enters and is sent to call Cain, from whom he fears violence. Act II shows Abel's interview with Cain.

Abel speaks:

Cain, Cain, come quickly here with me!
That you by mother washed may be!

Cain speaks:

One just now got well washed by me!
And could they catch me now, you'd see
What for a washing they'd give me!

Abel speaks:

In quarrel wilt thou always live!
I fear a murderer thou'lt grow!

Cain speaks:

And if I should, I'll prove it so
On thee, thou miserable knave!

Abel speaks:

To-morrow to our house draws near
The Lord God with His Angels dear.
So come and let yourself be dressed
To welcome Him in all our best!

Cain speaks:

The feast may go on high or low;
I care not for it, but will go
To play, and with my comrades be.

* * * * * * * * *

Who says that God to us will come?

Abel speaks:

The mother just sent word from home.

Cain speaks:

The Lord stay up there where He is!

Abel speaks:

How can you blaspheme God that way!
That He will come, do we not pray,
And keep us safe from every ill?

Cain speaks:

I, too, have prayed when 'twas my will,
But never that He should come near.
I take the life God gives us here,
But leave to Him eternity.
Who knows what all up there may be?

* * * * * * * * *

Poor fool! thou may'st thy teaching spare.
I know quite well what I'll believe,
If God no angel wants to make me
The devil's glad enough to take me.

The following acts show the sons of Abel and of Cain being catechized in both the Ten Commandments, the Lord's Prayer, and the Creed, despite the strange anachronism of these being taught in Adam's time. The answers are such as would compare favorably with the average answers of the greatly "advanced" Sunday-School child of the present day, when lesson papers with their abundant illustrations and explanations have almost buried the simple story of the Bible out of sight. Thus when,

The Lord speaks:

Seth, tell me how on earth you know
That all you pray will be heard so?

Seth speaks:

We know it by Thy promise sure,
Which only faithful must endure;
For since the God of truth Thou art,
Thy Word is done at very start!

The Lord speaks:

Jared, when God acts not so swift,
What shall a man do in the rift?

Jared speaks:

Hope must be still in God's good word,
And trust him to his gracious Lord,
That in good time He'll find a way
Wherein His mercy to display.

True to their character the answers of the wicked children of Cain are no less blunt in their picturing the common attitude of the natural mind: —

The Lord speaks:

But Achan, thou canst tell me this!
Dost thou have hope of heavenly bliss?

Achan speaks:

I know quite well how here it goes:
But up there, what will be, who knows?
If God shall so forgiving be
That I that happy state shall see, —
So good! What matters what I do?

* * * * * * * * *

The Lord speaks:

Nimrod, now answer me this minute.
Eternal life! Believ'st thou in it?

Nimrod speaks:

Now I will tell Thee straight and plain,
My heart trusts what my eyes have seen.
I lift it not to things on high;
I take of earth's good my supply,
And leave to Thee eternity.

The answers to the questions on the creed are interesting as showing a wholesomeness in the simple faith of the people that modern rationalism and criticism cannot claim to have greatly improved.

The Lord speaks:

Abel, what means in God t'have creed?

Abel speaks:

That we to Him in all our need
Commit ourselves, and on Him rest
In heart and soul as Father best.

* * * * * * * * *

The Lord speaks:

What is the body's rising up?

Lamech speaks:

When we have drainèd sorrows cup
From realm of death, we free shall go
The bliss of endless life to know.

The Lord speaks:

Children, right well my Word ye know:
Now take ye heed therein to go:
Thereto shall ye my Spirit share
To teach and keep you free from care,
That so ye come above to live;
And here will I full blessing give
On earth, health and prosperity,
That you a mighty folk shall be,
As Kings and Priests and Potentates
And learnèd Preachers and Prelates;
So that the world shall know your fame,
And every land admire your name.
Thereto your Father's blessing take,
Which nevermore shall you forsake.

The Angel Raphael speaks:

To God arise your praises let
With harp and song and loud quintette
The while His grace and mercy stand
To guide you to the Heavenly land.

They all depart.

These extracts will suffice to illustrate what is meant by the intuitional and unartificial character of the morality-play in its original form.

To come now to the modern morality-play, we may perhaps find its origin in the æsthetic principle set forth in the writings of the German composer Wagner and his æsthetic school, namely, that as genuine faith and religion die out of the Church, their only refuge and asylum is to be found in Art. People who believe neither in Scripture nor preacher, neither in Mass nor Bible, will still flock to the shrine of music and art at Bayreuth or elsewhere, and find there, in the portrayal of pagan or Christian heroic legend, that which shall feed the religious emotions and preserve something of an ideal if not a spiritual atmosphere about their minds.

This movement found its highest expression in Wagner's opera "Parsifal," where the hero, the fool or simple child of nature and humanity, "*durch mitleid wissend*," becomes wise through sympathy with suffering and so attains to the vision of the Holy Grail, the Divine Incarnation. That it appeals to a certain lofty ideal, and a refinement of sentiment, no one will deny; and, as accompanying, interpreting, and enforcing a distinctly Divine revelation, that it *may* have a constructive religious effect, is possible: but as art displacing, or as a substitute for, the church, it is simply putting sentimentality in the place of religious conviction and its solemn obligation.

Much the same must be said of the Ober-Ammergau Passion Play — a conspicuous example of the dramatic expression of mediæval piety turned into a public spectacle for the amusement of summer tourists and the enrichment of tourist agents. In its form the Passion Play is almost purely

Greek in its strong intuitional appeal, its powerful enactment of the Divine tragedy itself, without sentiment and without apology. But the very fact of its popular presentation outside of the sacred precincts of the Church, and as a public recreation, — in a day when the Divine Drama of the Word itself is supposed to be rehearsed solemnly and unremittingly in the churches themselves, and to be in the hands of all, in their printed Bibles, — carries with it a reflection on the Church's own message as one that has somehow lost its vitality, and appeals no more to the popular mind.

In literature the morality-play found its modern introduction largely through the Symbolists, whose best features are seen in the plays of Maeterlinck and of Frau Bernstein, the authoress of the *Königs Kinder*. Here, as in Ibsen, mighty human forces and deep social and religious struggles are enacted in the intuitional spirit in the simplest forms of human intercourse shorn of all apparent intervention of art or intellectualism. But they are honestly human, with no effort at a Divine impersonation. It is this effort of Divine impersonation that distinctly characterizes the modern morality-play, and that lays it open to the critical examination and careful judgment of the Church. In its most innocent forms it has become familiar to Christian audiences in the two plays, "The Servant in the House" and "The Passing of the Third Floor Back."

Professor Lewis Worthington Smith, in the *Popular Science Monthly* of January, has said of Emerson, that the result of his idealism in deifying man was the destruction of the ideal itself in the humanizing of God. The same may be said of the religious effect, perhaps the after-effect rather than the immediate, of such plays as these. Their attempt is to idealize human relations by the introduction of the Divine Person of our Saviour, not with the simple directness of the written Word, but, in the one case, in the character or the disguise of a Buddhist Swami from the far East, whose poses are carefully studied after the pictures of the German Hoffman, and in the other, in that of

a gentleman with silk hat and graceful cloak, who with his gentle manners administers an effective rebuke to the selfishness and vulgarity of his fellow boarders.

All this, one may say, is very charming; but why should it be needed? Is Christ in His immediate Divine Personality so far vanished from the Church and from the intercourse of Christians that we have to look for a human substitute to remind us that such an ideal ever existed?

But it is not alone in these plays, nor in such a pathetic theme as that of Thomas Nelson Page's little sketch of the "Stranger in the Church" in the December *Scribner's*, that these veiled impersonators of the Divine are brought before Christian audiences,—to teach them (as a French writer has not hesitated to put it) how much better we set the uplifting ideals before men than is done in the superseded agencies of Bible and Church. What was begun innocently and with a high, although morally mistaken motive, from the very fact of its invading the sphere of religious reverence, was only most naturally followed by bolder and less delicate touchings of the Sacred Ark, until we see now the proposal to take the Passion Play around the world as a money-making scheme; and the sacred themes of the New Testament (the martyrdom of John the Baptist, even the devotion of the penitent Magdalene) being made the subjects of the grossest sensualism, going so far, indeed, as to represent the Magdalene's love for the Saviour as the cause of a jealous hatred in Judas, which led to the betrayal and the death of his Master.

If we are to break down with our modern humanism these barriers, namely, the reverence that clings to the divine traditions of the Church, how shall they ever be restored? It may seem a very innocent thing for a popular religious writer to have written a book with the startling title, "If Christ Came to Chicago." But did he reflect on the immediate although intellectually unconscious inference of the average man on the street, that Christ, then, has not come to Chicago; that Christ is not there, to-day and here and always; and that by an "*if*

He should" we can escape His all-seeing vision and his unerring judgment? What has become here of the Church's professed faith in the words: "Lo! I am with you always"; in the omnipotence and the omnipresence of Him who declares that "He is one with the Father"; that "all power is given to Him in heaven and in earth," and that "where two or three are gathered in His name, there *is* He in the midst of them"?

And in the same way, was it a healthful religious movement when quite recently children of Christian parents were asked to bind themselves together under a special pledge or covenant to do "for a week" just that which "Christ would have them do," — as if the solemn vows of the Church's baptism, and their Confirmation or other Christian confession before the altar, no longer means anything practically in the daily life of the professing Christian?

Shall we not rather go back to the Divine Drama itself, to the Holy Word and its various forms of exposition and enforcement in the Church itself, discarding the feeble and often profane imitations of it born of intellectualism and its art, and recalling the declaration of Him who IS the Word made Flesh: "The words that I speak unto you, they *are* spirit and they *are* life"?

FRANK SEWALL.

SWEDENBORG ON THE AMENITIES OF LITERARY STYLE AND SOCIAL LIFE.

I. Literary Style.

Good literary style may be defined as the adequate and artistic expression of thought and of emotion in language. A book of high rank we call a classic. Some one has attributed the immortality of a classic to its style; but it is rather the message within or behind the style that gives permanent worth to a classic. It is however asserted that the style is to the message as the amber is to the embedded fly; if it were not for the amber, the fly would not be preserved. Inferior verbal expression perishes; if thereby an idea with real vitality becomes disembodied, we hope that it will find reincarnation through a better writer.

We can all recall a distinguished and scholarly man of the present day whose style is eminent by reason of the fitness of his words; of a dozen so-called synonyms, only one answers to his exactitude of choice; the fine edge of a word is never blurred by inapt use under his pen. Having selected his material with delicate, sympathetic discrimination, he proceeds to build up a structure faultless in form and imbued with grace. He is especially happy where brevity of diction is required, being neither redundant nor elliptical. Hence he is chosen to write inscriptions for monuments and public buildings; and his aptly expressed characterization in the past of those receiving honorary degrees at his hand is delightful reading.

The literary style which we call imaginative has an attraction peculiarly its own, and is by no means confined to the presentation of fiction. Maeterlinck's "Story of the Bee" is a masterpiece of imaginative writing, while dealing with an exact science. Bits of philosophy on human life are scattered here and there;

but the bulk of the work is a record of observation upon bee phenomena expressed in a style which occasionally carries the reader up into the region of the empyrean blue. This turns our mind to the style expressive of aspiration, and recalls a definition by Prof. Richard G. Moulton of the ode, as "lyric poetry that is furthest removed from ordinary speech. . . . The ode is the song that can soar highest and remain longest on the wing." And he analyzes with warm appreciation the ode to victory in the fifth chapter of Judges: "The Song of Deborah and Barak."

Some styles do not carry us on the wings of exultation by means of lofty imagery, but they appeal to the ear through graceful rhythm, musical cadence, or recurring emphasis. In Browning's "How They Brought the Good News from Ghent to Aix," the poetic measure suggests a succession of forward movements by the horses: —

> I sprang to the stirrup, and Joris and he,
> I galloped, Dirck galloped, we galloped all three.

In the "Seal Lullaby," by Kipling, we find a verse-movement suggesting the swaying waves. Beginning, "Oh, hush thee, my baby," the poem closes thus: —

> Where billow meets billow, there soft be thy pillow;
> Ah, weary wee flipperling, curl at thy ease!
> The storm shall not wake thee, nor shark overtake thee,
> Asleep in the arms of the slow-swinging seas.

If we were obliged to reduce all human writing to one style, I think we should select the one most resembling fine French plate window-glass — so clear that we look directly through it to the object beyond, ignoring its very existence. The lucid style eliminates itself by its very transparency and is lost in oblivion. Such is the style of Lincoln's "Gettysburg Address," so simple and self-effacing that people did not at once discover that it was a classic. Now they are finding poetic and metrical charm.

Another form of literary style is like a Claude Lorraine glass, enhancing the beauty of the object beyond, and idealizing it by an added element. For example, in "The Fourth Gospel the Heart of Christ" by Edmund H. Sears, we find a highly luminous style, so luminous as to arrest attention regarding the style itself with its warmth and color.

Again, literary style may suggest a stained-glass window, which is almost an end in itself, transmitting while strongly modifying the ray of light. For example, it has been said of Shelley's poetic style that it is in "colours that shimmer into iridescence," and that his indefinite message "is spread abroad by the flames of pure emotion," while he himself has been compared to the "fire and amethyst" of which he wrote.

Great emphasis has been laid upon literary form at some periods of the world's history. The famous Académie Française was instituted in Paris to perfect the national tongue and establish a strong standard of authority. The *Atlantic Monthly* performs admirable service by rigorously demanding for itself a high order of good English, and is in consequence used as a text-book of literary expression in forty colleges and universities.

To praise and foster good style is well, if we realize its limitations, and assign to it its true relative value. It is normally an instrumentality of communication between the mind of the author and the mind of the reader. In whatever earthly language it is expressed, it is solely for this world. There may be sentiments in Shakespeare so lofty as to be shared by the angels; but can his style go to heaven? Its language cannot keep up even here with the world of mind; and, falling behind, its words become obsolete. It is the material body, and exists that it may clothe the thoughts and emotions which are its soul. It must be subordinate. It has been said of James Martineau that his diction was at times too felicitous, alluring the reader's attention away from his worthy message.

Let us now turn to Emanuel Swedenborg and see what standards of literary form reached him at a formative period

of his life. His father, a man of broad range of interests, labored to promote "culture and correctness" of the Swedish tongue. Graduating at the Swedish University of Upsala in 1711, Emanuel soon went abroad, reaching London at twenty-two years of age for a two years' stay.

Devotion to worthiness of diction was beginning to be rife. Addison was publishing the *Spectator*, and striving assiduously to achieve pure and correct expression. Pope, born the same year with Swedenborg, was fired with a mighty ambition to write a poem which should rival in distinction of style the prose of Addison. Regarding Addison himself, he succeeded so well or so ill that in some quarters his style has outstripped his message. Persons not a few know traditionally that Addisonian English is elegant, finished and graceful, who have never read a word that he has written. What message did Dr. Johnson convey to the world through his famous and well-balanced periods in sonorous, Latinized English?

How far was Swedenborg affected by the literary standards of his day? How largely was he endowed with imagination? What value did he place on the poets? Dr. Immanuel Tafel of Tübingen University, commenting on Swedenborg's college thesis, refers to his familiarity with the Greek and Roman classics; and Swedenborg's London letters give a list of English poets that, he declares, are eminently worth reading for the sake of their imagination alone, citing among others Dryden, Spenser, Waller, Milton, Beaumont, and Fletcher, Shakespeare, and Ben Johnson. And finding his social life restricted and his spirits somewhat exhausted by his mathematical researches, he takes refuge in the study of poetry for recreation. (R. L. Tafel's Documents Concerning Swedenborg, vol. I, pp. 218, 228.)

He himself wrote occasional poems: a warm-hearted ode to his dearest father; an affectionate inscription still to be read at Westminster Abbey on the tomb of his favorite Greek scholar, Casaubon. He wrote fables in the form of Ovid. Of other poems, Dr. J. J. Garth Wilkinson says, that they display fancy

but a controlled imagination, that they remind him of the Pope school where some moral governs the flight of the muse, and that they love mythological clothing. The latter seems to be Greek or Roman, not Scandinavian. We wonder whether he ever availed himself of the rich folk-lore of his own Viking land, or of the Icelandic sagas made familiar to us by H. H. Boyeson, Fredrika Bremer and Bishop Tégner. We hear from Swedenborg's pen of the Greek Helicon and Parnassus, of Venus and Mars, but not of Odin and Thor and Freyr and Strömkarl. I do not recall a reference to the Scandinavian myths so dear to little Ole Bull and other northern children. It may be, however, that the gods once belonging to that land of long nights and cold winters disport themselves in some of Swedenborg's productions not yet accessible to the English reader. Or was the University of Upsala so devoted to Greek and Latin classics as to drive the home gods all away?

Following Swedenborg's life down the period devoted to studying and writing on mathematics, physical science and applied science, we see him, when past fifty years of age, instituting a search for the soul; and we find imagery, even in his prose style. He discovers that he cannot leap or climb immediately from the body to the soul, from the physical, material world to the world of spirit; he must discover "certain new doctrines" for his guidance, new paths leading to the palace of the soul; then he describes her: —

> When this task is accomplished, I am then admitted as it were by common consent to the soul, who sitting like a queen in her throne of state — the body — dispenses laws, and governs all things by her good pleasure, but yet, by order and by truth. (Animal Kingdom, vol. I, p. 18.)

Swedenborg, in his book "On the Worship and Love of God," employs a style strongly pictorial, which loves to personify things. Speaking of the solar system, he says: —

> The sun, like an aged parent, regards these revolving globes no otherwise than as his own offspring, which have attained to a considerable maturity of age; for he continually consults their general and particular interests. (n. 7.)

Later in this book he describes our planet advancing to the springtime of her beautiful youth: —

> Thus the earth in its first age, self-sportive like a new bride, clad in a kind of robe adorned with the most beautiful rose-buds, and wearing a kind of chaplet of the most select flowers, proceeded in her course, while the very flame of all pleasantnesses sparkled in her countenance. (n. 19.)

Even in his "True Christian Religion," written near the close of his eighty-fourth year, we find the style adorned with rich illustrations, and not infrequent recourse to analogies. For example, he compares undue love of the world and of riches to a crystal of blackish hue which smothers the light and variegates it only in dusky and fading colors; and he likens spurious works of charity to boxes made of lapis lazuli with hydras in them. (nn. 404, 426.)

Of Swedenborg's theological works generally we should say that they are distinguished by directness in the treatment of the subject in hand. In the "Arcana Cœlestia" the exposition of Scripture goes steadily forward with detours only to cite confirmatory Bible passages. The style is simple and suited to the seriousness of the topic. Why then are his books often pronounced difficult to read? Because they are more than an assemblage of truths; they involve laws and principles: the relation, for example, which man's body bears to his soul; the relation which the world of effects bears to the world of causes; the relation which the finite bears to the infinite; the relation which man born in time bears to his Creator who is from eternity. They are largely on the spiritual plane of thought, and deal with invisible things. To understand them we must not only think, but we must think in a spiritual-minded way, and make some acquaintance with technical and abstract terms to climb there. But the result to the earnest reader is rich an hundred fold, bringing us into a clear, restful, satisfying atmosphere.

Having had a few glimpses of the literary form employed by Swedenborg, let us see what the Writings themselves say about style of expression. We read that there are certain spirits in

the Grand Man who reject all affectations of elegance and erudition as shades to the substance of a discourse; "for these hide the things themselves, and instead thereof present expressions, which are the material forms of things." (Arcana Cœlestia, n. 6924.)

The worship of style which gives it primacy is plainly rebuked in Swedenborg's "Spiritual Diary," (n. 2993), where he speaks of those who study only brilliancy of style, keeping their mind fixed on it and not on the subject treated of, this being done solely that the writer may be celebrated as treating of sublime things. Where the subject matter is subordinate to the style, the writing has no real efficacy.

In "Arcana Cœlestia," n. 6414, elegance of style is really commended. The forty-ninth chapter of Genesis is under consideration, including Jacob's dying blessing upon his sons, where he says of Naphtali, "He giveth goodly words," which Swedenborg translates, "He giveth discourses of elegance," meaning, gladness of mind; "for," he says, "all discourse proceeds from the mind, and when the mind is glad and cheerful, it speaks elegant things."

New-Church classical scholars have been heard to say that the Latin of Swedenborg's scientific works is more elegant than the Latin of his theological works. It was after commencing the latter that he pointed out the danger "lest anything of the love of self should flow in from the artificial elegance and combination of the words." (Spiritual Diary, n. 3423.)

Swedenborg speaks of the general style in which the Sacred Scriptures are written; but this takes us into much deeper water, for he refers to the symbolic form of expression, saying: —

> For by this style, and by no other, human things and expressions correspond with celestial things and ideas, as to the smallest jot. (Arcana Cœlestia, n. 2899.)

Again, when Swedenborg (Arcana Cœlestia, n. 66) refers specifically to four different styles in the Word, he still emphasizes this Divine element: the first style expressing things by representatives or dark sayings of old reduced to a kind of

historic form; the second style embodying actual history, but containing an inner sense; the third, prophetical, and although outwardly broken and interrupted, it is interiorly harmonious and connected; the fourth, that of the Psalms, differing yet again in outward form, but treating in the inner sense of the Lord.

II. Social Life.

Thus literature has its exterior covering which we call style; social life has its exterior covering which we call manners. Literary style has its amenities which, if pushed too far, may so allure and dazzle as to overpower and even eclipse the very message it embodies. In the same way the graces and accomplishments of the drawing room and the court may be so excessively attractive, suave, and bland as to exist at the expense of more solid qualities beneath.

Let us consider at the outset the social standards set before Swedenborg in his early home. His father, Jasper Swedberg, a Lutheran clergyman of ability and influence, came many times into association with royalty, but he was no flattering courtier. Appointed court chaplain at Stockholm in 1685 by King Charles XI, he preached a sharp sermon before the royal family and the court upon the lack of Christian instruction in the schools. Toward the close he said:—

> I will tell you, your Majesties, what God has spoken about you in the Old Testament, namely, that kings ought to be the laborers of the Church, and princesses, its nurses. This word is certainly not obeyed by appointing certain persons to act as godfathers and godmothers in your stead. No, you must take better hold, you must actually promote the education of the young. (Documents, vol. I, pp. 105–107.)

And this intrepid chaplain tells us that the king was not displeased, but rather liked it when an earnest, zealous servant of the Lord preached severe truth, and did not keep anything in the background. Swedberg always retained the favor of Charles XI, and showed the same undaunted courage before the fiery young lion-king, Charles XII. Commissioned in 1799 to go to Stockholm, he protested successfully to his Majesty

against the undue taxation of the clergy. On this visit he observed preparation for the mummery of a masquerade which would intrude on the sacredness of the Sabbath. The local clergyman confessing his inability to preach "the masquerade out of the heads of the king and his lords," Swedberg said, "Let me preach"; whereupon he did so with an effectiveness that banished these mummeries forever. His comment later was this: that a zealous Samuel or Nathan is a sign of the country's welfare, but a flattering Urijah causes much misery. Three years later he was rewarded by royal promotion, becoming Bishop of Skara (Documents, vol. I, pp. 124-127). His son Emanuel manifested the same high courage and honesty of utterance in the presence of royalty, both men having much judiciousness and tact.

Swedenborg's sisters were very carefully shielded from city dangers by the solicitude of their father. The latter says: "I have never had my daughters in Stockholm where many are sent in order to learn fine manners, but where they also learn much that is worldly and injurious to the soul."

The boy Emanuel at ten years of age was taught a lesson in Christian brotherhood and social democracy. His father was then professor of theology, and dean of the cathedral at Upsala. He had built for himself a spacious stone house with a costly establishment in the large square. It was erected cheerfully and gladly, "not a single stone was raised with sighs or a troubled mind." On its completion he inauguarated it with a kindly house-warming, inviting and entertaining all the poor of the town. He and his wife and his children waited on them. And he assures us that "everything was done in an orderly manner, and this feast of charity was concluded with singing, thanksgiving, and mutual blessing." But the vivacious Swedberg was no ascetic; and he tells us how, near the close of the life of Charles XII, he was often at the king's table; how, by royal command he had to drink his own welcome in a goblet of Spanish wine, and he describes everything as being "so very delightful." (Documents, vol. I, pp. 196, 123, 131, 132.)

From the volumes of testimony regarding Emanuel Swedenborg we have no reason to think that he was a man of epicurean tastes regarding enjoyments pertaining to the palate; but when he was fifty-seven years old he had a spiritual vision warning him to apply constraint to his appetite and observe rigorous moderation. A few years later he wrote in "Arcana Cœlestia," n. 4459, regarding man's lower and higher nature: —

> Take the nourishment of the body and the nourishment of the soul: he who is in pleasures merely external, is nice about his person, pampers his appetite, loves to live sumptuously, and places his chief pleasure in the dainties of the table; but he who is in internal things, although he also has pleasure in those things, yet his ruling affection is, that the body may be nourished by meats with pleasure for the sake of its health, to the end that the mind may be sound in a sound body, thus principally for the sake of the mind's health, to which the health of the body serves as a means.

He carries this aim still higher for the sake of life after death, and finally that he may serve the Lord. The whole subject is spiritualized still further in the work "Heaven and Hell," n. 462*a*, where the angels are described as keenly endowed with exquisite sight and hearing, because these senses serve their intelligence and wisdom; but taste and touch are comparatively feeble lest they detract from the light and joy of wisdom.

The French salon in the days of Mme. de Staël and Mme. Récamier reveals to us the enormous emphasis placed upon interchange of talk as a fine art, as a contest in repartee, as an absorbing drawing-room accomplishment, and sometimes as carefully-prepared thought masquerading as spontaneity. Swedenborg saw the same possibility of danger in overpowering attractiveness in conversation as in usurping brilliancy of literary style. And he speaks unfavorably of those persons

> who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they have conversed, not caring at all whether they were good or evil, if they were only entertaining. (Arcana Cœlestia, n. 4804.)

Swedenborg records a good word relating to the stimulating effect of right conversation on the assimilation of food, in his unfoldment of the symbolic meaning of viands: —

> Meat and drink nourish the body better and more suitably, when man at his meals is at the same time in the delight of discourse with others concerning such things as he loves, than when he sits at a table alone without company; when man is in this latter state, the vessels of his body receptive of food are bound up, but when he is in the former state, the same are then open; the correspondence of spiritual food and natural food produces such results. (*Ibid.*, n. 8352.)

Swedenborg in the "True Christian Religion," nn. 433, 434, gives a searching analysis of motives by no means disinterested from which people sometimes give dinners and supper parties: under the guise of friendship for the sake of something in return; under the guise of comradeship to corrupt men politically and draw them over to a party; among the great for the sake of honor; and in royal palaces for the sake of splendor.

But noble dinners and suppers, like the social gatherings of the Primitive Christian Church, were of those assembled in mutual love from similar faith. Their conversation was of matters domestic and civil, but especially of the church. There was gladness in their speech, cheerfulness in their mind, softness in their voice, and festivity in their heart. These feasts were "a consolation in the adversities of the Church, a season of rejoicing in its increase, and also a recreation of the soul after study and labor."

There must have been an atmosphere of social culture for his children in the home of Bishop Swedberg — of the culture resulting from his own profitable foreign travel. By royal permission, he was abroad in 1684–5, at thirty-one years of age, when he enjoyed social intercourse with men of learning and distinction in their day: with English philologist and bishop, with French theologian and church historian, with Dutch professor and German Orientalist; sometimes their guest, forming permament friendships. (Documents, vol. I, pp. 101–103.)

Under the stimulating influences of such a Swedish home, rendered earnest by strong religious convictions, the little Emanuel Swedenborg was reared. The child was to have a long life and far greater opportunities than his father. Of his twelve foreign journeys, the first four gave him in the aggregate more than ten years' residence abroad between the ages of twenty-two and fifty-two; years spent in post graduate work, in home-government service, in conferences with scientists, in study of foreign industries, in appreciative and leisurely sight-seeing. He had extended acquaintances with people of various rank and influence in many countries.

The letters and other carefully authenticated documents relating to Swedenborg fill thirteen hundred printed pages. They show that he had much social intercourse with those of his own sex during his long life, but little is revealed showing acquaintance with women. His first year in London, when twenty-two, is not without loneliness among this "civil and proud" people, as he calls the English. He writes, "I am alive, but not happy, for I miss my home." (Documents, vol. I, 208, 222.)

Did this young Upsala alumnus see the drawing-room life of London? Was he made welcome at British firesides? He saw intimately the observatory life of astronomers like Flamsteed and Halley (the Halley of our twentieth century comet); he could share the labratory life of chemists; he could live in the abstract region of cold mathematics; he could visit the libraries of scholars: but did they invite the intellectual young Swede to their homes?

Swedenborg had one episode of sentiment during his life which was in connection with the family of Christopher Polhem, a councillor of commerce ennobled by Charles XII. The latter knew Swedenborg when twenty-two, expressed in 1715, "peculiar joy and delight" over one of his scientific works, and invited him in honor to himself to visit him in his own home at Stiersund, Sweden. The young man when thirty was for some time under Polhem's roof, contributing the necessary mathe-

matics to his host's engineering work. He seems to have been interested in both daughters of the family, but he became ardently attached to the younger, named Emerentia, who was fifteen years of age. She did not reciprocate his affection, and fretted under a betrothal contract which her arbitrary father forced her to sign. Swedenborg, seeing her distress, relinquished all claim, and resolutely resolved "never again to let his thoughts settle on any woman." Estrangement thus arose between the two men, over which Polhem grieved, saying, "He has given us sufficient cause to love him as our own son." (Documents, vol. I, pp. 50, 51, 613, 635, 636, 245, 246.)

Bishop Swedberg took great delight in music, and used to enjoy a friend who was in the habit of bringing his cello and playing the old Swedish hymns, in which he was very strongly interested. Swedenborg inherited this fondness for music, and occasionally filled the organist's place in his father's parish (Documents, vol. I, p. 203). He retained this taste to the end of his life. When eighty-two years of age, as a guest of General Tuxen at Elsinore, Denmark, he observed the harpsichord, and begging for music he cried, "Bravo, very fine!" over a difficult sonata; and after hearing some Italian duets and French airs, he paid his hostess "many compliments on account of her taste and fine voice." He visited the Tuxens on another occasion when she was ill, and he, forseeing her near departure to the other life, very politely kissed her hand and begged her to acquiesce in the will of God, telling her that the pain would pass away, and concluding with these words regarding life hereafter: "You will again attain the same health and beauty as when you were fifteen years of age." (Documents, vol. II, pp. 435–438.)

He declared himself fond of the society of ladies; and his eulogist in the House of Nobles said of him that "he esteemed the company of a fine and intelligent woman as one of the purest sources of delight." (Documents, vol. I, p. 29.)

With regard to graciousness of speech and pleasant amenities in conversation, we read in the "Arcana Cœlestia" that Swedenborg once perceived an aroma like the fragrance of wine,

and [he] was informed that it proceeded from those who deal much in compliments to each other, but from friendship and lawful love, so that there is in their compliments a principle of truth . . . and this odor arises from the sphere of what is elegant in the forms of civility and politeness. (n. 1517.)

In the ten years abroad of Swedenborg the scientist — not yet Swedenborg the theologian — he spent in 1736–1738 a year and a half in Paris. When twenty-four he had expressed a great desire to understand the "fashionable and useful" French language (Documents, vol. I, p. 224). He is now nearing fifty years of age. He unbends from study and from service for the home government, but most of his recreations have a touch of gravity. He hears syllogistic disputes on theology at the Sorbonne; discusses with a French abbé the adoration of saints; is present at the opening of parliament; studies the Bourbon branch to which belongs the reigning king, Louis XV, enjoys Abbé Bignon, one of the forty immortals of the Académie Française. Between his visit to the Tuileries and the Louvre on September 5 and his visit to the Sainte Chapelle and the Hotel de Ville on September 7, he is working up this subject: "That the soul of wisdom is the knowledge and acknowledgment of the Supreme Being." Occasionally he indulges in amusements of a light vein: he goes several times to the Comédie des Italiens; also to French comedy where Molière reigns supreme; and three times in one month to the opera which he pronounces magnificent and beautiful. (Documents, vol. II, pp. 91–102.)

Twenty years after this foreign journey, Swedenborg published "Heaven and Hell," in which he says:

A man may acquire riches and accumulate wealth as far as opportunity is given, if it is not done by craft or fraud; . . . he may have a palatial dwelling in accord with his condition, have intercourse with others in like condition, frequent places of amusement, talk about the affairs of the world, and need not go about like a devotee with a sad and sorrowful countenance and drooping head, but may be joyful and cheerful; . . . all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly in respect to his neighbor. (n. 358.)

Swedenborg says in his "Doctrine of Charity," nn. 129, 130, that there is a diversion even in our employment, if we have an affection for it. This affection gives the spirit energy, and keeps the mind intent upon it. However,

> This, if it be not relaxed, becomes dull, and its earnestness flags — as salt that has lost its savor, so that it has no pungency or relish; or as a bended bow, which, unless it be unbent, loses the power that it derives from its elasticity. Just so the mind, kept from day to day, without variety.

Then he says of spectacles and plays, musical harmonies and songs, all the beauties of fields and gardens, and social intercourse in general: that if the affection of use warms and vivifies our daily work and employment, then it remains interiorly in these, our diversions, and is really renewed. And then let us hope that we can say with him at the close of our summer-vacation pleasures: "A longing for one's work breaks or ends them."

Let us now take our last look at Emanuel Swedenborg, not as the seer, but as the courtly old Christian gentleman of eighty-one years, clad in black velvet, with his peruke, his snuff-box and his cane; with his smiling blue eyes, his frank simplicity, his playful tact in warding off idly intrusive or inquisitive persons, his ability to make scoffers forget to laugh in his presence, his love of children who dote on him, although with gentle dignity he holds them to good behavior.

He is a frequent guest at the home of Mr. John Christian Cuno, a scholar, merchant, and high-minded man of Amsterdam. While there he is taken to dine with Mr. Nicolam Konauw; and Cuno describes how, with exquisitely refined deportment, Mr. Swedenborg presented his gloved hand to the elder Demoiselle Hoog and escorted her to dinner. This lady "had been highly educated, and had been introduced, beyond the common sphere of women, into the higher, especially the philosophical sciences." Swedenborg sat between her and his hostess, and "seemed to enjoy very much to be so attentively served by the ladies, both of whom understood thoroughly well how to talk. It is astonishing," Cuno continues, "what

a number of questions the ladies addressed to him; all of which he answered." (Documents, vol. II, p. 449.)

Cuno's later picture of Swedenborg reveals the strong spirituality of the man:—

I shall never forget, as long as I live, the leave which he took of me in my own house. It seemed to me that this truly venerable old man . . . was much more eloquent this last time, and spoke differently from what I ever heard him speak before. He admonished me to continue in goodness, and to acknowledge the Lord for my God. "If it please God, I shall come once more to you in Amsterdam; for I love you." "O my worthy Mr. Swedenborg," I interrupted him, "this will probably not take place in this world; for I, at least, do not attribute to myself a long life." "This you cannot know," he continued, "we are obliged to remain as long in this world as the Divine Providence and Wisdom see fit. If any one is conjoined with the Lord, he has a foretaste of the eternal life in this world; and if he has this, he no longer cares so much about this transitory life. Believe me, if I knew that the Lord would call me to Himself to-morrow, I would summon the musicians to-day, in order to be once more really gay in this world." . . .

He then saw a Bible lying on my desk. . . . He took the book, and opened it at this passage: 'I JOHN v, 20, 21. "Read these words," he said, and then closed the book. . . .

"The time now approaches," he said, "when I must take leave of my other friends." He then embraced and kissed me most heartily. As soon as he left, I read the passage which he had recommended to me. It read thus:

"But we know that the Son of God has come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." (Documents, vol. II, pp. 454, 455.)

EDNAH C. SILVER.

THE LIBRARY EDITION OF THE "ARCANA."*

THE publication of a new and revised edition of Swedenborg's "Arcana Cœlestia" in the English language is a matter of no small interest to the New Church. This great work has the distinction of being the largest and most comprehensive, as well as the first published, of its author's theological writings. It originally appeared in eight quarto volumes, which were issued one after another, during the years extending from 1749 to 1756. Its importance is emphasized by the fact that all the later works of Swedenborg are summarized in, and full of references to, it.

The present edition is published in twelve octavo volumes, of about six hundred pages each. In its outward form it is very attractive. Handsomely bound in dark blue cloth, printed in clear type, on fine rag-paper, it presents an external appearance worthy of its noble contents. Although for convenience of handling a smaller size might have been preferred by some readers, the exceeding lightness of the paper goes far to offset this difficulty. As a specimen of book-making it is wholly to be commended.

There would seem to be little occasion, in this age of the world, for entering into any detailed analysis of the "Arcana," especially in a New-Church periodical. But we cannot refrain from calling attention to a few general considerations. In the first place, we may well remark upon the wonderful variety of its contents. This is indeed suggested on the title-page, where

* Arcana Cœlestia: The Heavenly Arcana contained in the Holy Scripture or Word of the Lord, unfolded, beginning with the Book of Genesis; together with wonderful things seen in the World of Spirits and in the Heaven of Angels. Translated from the Latin of Emanuel Swedenborg. Thoroughly revised and edited by the Rev. John Faulkner Potts, B. A., London. Library Edition. New York: The American Swedenborg Printing and Publishing Society. 1905–1910. 12 vols., 8vo. Blue linen. $1.25 each.

we are told that, beside the deeper meaning of the Lord's Word, the reader may expect to find accounts of conditions existing in the world of spirits, and the heaven of angels. Thousands of particulars on these points are given. But even then we are far from exhausting the category. Between the chapters which unfold the internal sense of Scripture are treatises concerning almost every conceivable point of doctrine or theology. Matters as wide apart as the nature of the human mind and the inhabitants of the planets, receive definite exposition. The substance of the book on "Heaven and Hell," of the "Four Leading Doctrines," and of the "Earths in the Universe," afterwards published as separate volumes, is all first given in the "Arcana." One who has read the earlier work finds himself, when he comes to the later ones, on ground that is already familiar.

This fact accentuates another point of great significance and interest. It is that no sharper line of demarcation than that between Swedenborg's theological writings and those which he had previously produced on other subjects, could easily be imagined. His first word as a revelator of spiritual truth rings out as clear as the last. From the beginning there is no groping, no hesitation; but he speaks with unfaltering certainty and consistency throughout. His voice is always that of authority. For example, as introductory to the explanation of the internal sense of Genesis, we have this declaration: —

> In the following work, by the name Lord is meant the Savior of the world, Jesus Christ, and He only; and He is called "Lord" without the addition of other names. Throughout the entire heaven it is He who is acknowledged and adored as Lord, because He has all sovereign power in the heavens and on earth. He also commanded His disciples so to call Him, saying, "Ye call me Lord, and ye say well, for I am" (JOHN xiii, 13). And after His resurrection His disciples called Him "the Lord." In the entire heaven they know no other Father than the Lord, because He and the Father are one, as He Himself has said. (Arcana Cœlestia, nn. 14, 15.)

Thus plainly at the outset is the primary doctrine of the New Church announced, as the postulate on which all the subsequent instruction is based. Equally unequivocal is the position

taken from the start with regard to the Sacred Scriptures, as being Divine truth, the infallible Word of God. On these lines Swedenborg proceeds, until at last he lays aside his pen forever in this world. There is no deviation in the general trend of his thoughts, though his facility in expressing them increases as he goes on, and more and more particulars are constantly coming into view. That a fully developed system of spiritual truth should thus spring at once into being, is surely remarkable, and makes us feel more strongly than ever that it is not an ordinary product of the human mind, but a Divine revelation. Yet none the less, let us remember, did Swedenborg receive it in the full exercise of his rational powers, and none the less is its appeal made to our own higher reason.

This new edition of the "Arcana" is a striking example of progress in translating Swedenborg's Latin, as compared with most attempts of former generations. It would not be easy to conceive of a greater contrast than that between the present volumes and their predecessors issued by the same publishing house. The last named were often crude and archaic in the extreme. They were reprinted *verbatim* from the earlier English edition, which, as we have understood, was prepared by the Rev. John Clowes, and revised by different persons, at different times, with slight regard to uniformity. At all events, it has been for a long time considered unsatisfactory, and the need of something better has been felt.

To what extent the translating of Swedenborg is necessarily a matter of growth, may not be generally recognized. But a little reflection will show that the ability to render his Latin terms into the corresponding English ones must depend on a correct understanding of the meaning of the terms themselves; which meaning must needs become clearer and clearer, according as the author's thought grows more and more familiar. Hence every new translation, intelligently made, should be an advance on those which have preceded it. Such has commonly proved to be the case. In fact, the Rev. John F. Potts, reviser of the present edition, frankly acknowledges his indebtedness

to his predecessors. He gives full credit in his preface to others who have labored in the same field, including the translators of the Rotch Edition, whose work on the "Arcana" was not fully completed at the time when his own was begun.

Mr. Potts has many excellent qualifications as a translator of Swedenborg. Chief among them is the familiarity acquired by him with the author's terminology, during the years when he was engaged in the preparation of the "Swedenborg Concordance." He has also the advantage of being a good Latin scholar and a life-long New-Churchman. We have a right to expect that his renditions will bear the marks of exact and comprehensive knowledge; and this expectation has not been disappointed. His translation is for the most part readable and intelligible. It shows, on the whole, a marked improvement on the previous editions of the American Swedenborg Printing and Publishing Society. It is an important contribution to the worthy translating of Swedenborg. But we are obliged to say that we cannot consider it a final one. Much still remains to be desired. Yet we are thankful for what has been gained in the work before us.

At the very outset we find ourselves disappointed in the result of a close examination. The first paragraph, as compared with the original Latin, proves to be a paraphrase rather than a translation. The order and structure of the sentences are changed, and verbal additions made, without apparent reason. If conciseness is a good quality, its absence here must be regretted. We counted the words of this paragraph, and found that in the Latin they numbered 82, in the old edition of the Printing and Publishing Society, 133, in the Rotch Edition, 116, and in Mr. Potts' translation, 165. This was a great surprise. A like inspection of the second paragraph resulted as follows: Latin, 118; old edition of Printing Society, 183; Rotch, 157; Potts, 212. In the third the figures are respectively 59, 95, 77, 98. We do not see that Mr. Potts gains anything here by his greater diffuseness. Yet it is due to him to say that the same test applied later on shows that he has adopted a simpler style,

and approximates the brevity of the Rotch revisers. The above examples therefore may perhaps be regarded as exceptions.

It may be new to some of our readers that the Latin language is so much more concise than the English, as the foregoing comparison would indicate. But such is strikingly the case. One reason for it is that the Latin has no definite or indefinite articles. Hence these must often be supplied by the translator to meet the requirements of English idiom. We consider it a fault in our translations generally, that the articles are too often inserted. In our judgment the rule should be, to use them only when they are evidently required by the sense. We think that Mr. Potts, with the others, errs in this respect. For example, it is a mistake to say on the title-page "*The* Heavenly Arcana contained in the Holy Scripture or Word of the Lord, unfolded." This implies that *all* the arcana of the Word are unfolded, or that none are left undisclosed; whereas the fact is, as Swedenborg often tells us, that the truth of the internal sense is infinite, and that very little of it is, or can be, made known by him. If the article were omitted, and the term used were simply "Heavenly Arcana" etc., the language would be more correct. To some this may seem like hypercriticism; but we are confident that the longer the point is considered, the more important it will appear. It is not mentioned as a vital defect, but as illustrating our previous statement that proficiency in translating must needs be progressive, and that improvement is always possible.

Another oversight of Mr. Potts's is that he recognizes no distinction between the two Latin words '*universus*' and '*universalis*.' Swedenborg frequently uses both words, but never, we contend, with the same meaning. Mr. Potts translates them both by the English term 'universal.' This is the true equivalent of '*universalis*,' but '*universus*' signifies 'whole' or 'entire'; which is a different thing. Take, for example, the following passage, in which the two words occur in juxtaposition: —

Per regnum Dei in UNIVERSALI *sensu intelligitur* UNIVERSUM *cœlum; in minus* UNIVERSALI, *ecclesia vera Domini; in particulari, unusquisque qui est verae fidei, seu per fidei vitam regeneratus.* (Arcana Cœlestia, n. 29.) (The distinction in type is ours.)

But Mr. Potts' rendering is:—

> By the kingdom of God, in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, every one who is of true faith, or who is regenerate by a life of faith.

Here the difference between '*universus*' and '*universalis*' is entirely overlooked. Yet it is suggested by the obvious meaning of the sentence. '*Universus*' here as elsewhere, is applied to things considered as a whole,— the universe (*universum*), for instance, signifying the entire physical creation, — whereas '*universalis*' is used to designate what is most general in contrast with what is particular. The Rotch Edition recognizes this distinction by translating the opening phrase of the above passage as follows: "By the kingdom of God in the *universal* sense is meant the *whole* heaven." Although the non-recognition of it may not be actually misleading to the reader, it is at least a defect, — a failure to reproduce in the translation all that Swedenborg intended to express in the original.

Another point in which Mr. Potts, apparently without much thought, follows in a long beaten path, is his adoption of the word 'supreme' as the translation of the Latin '*supremus*,' which means simply 'highest.' Surely the plain Anglo-Saxon term is always to be preferred, unless there is special cause for departing from it. We do not speak of the supreme heaven, but of the highest heaven. Why, then, should we not say the 'highest' sense of the Word, instead of 'the supreme sense'? This, again, may not seem to be a matter of primary importance; but it is by no means insignificant.

We are sorry to see that Mr. Potts also retains the bizarre and old-fashioned expression 'Grand Man,' instead of 'Greatest Man,' as the translation of '*Maximus Homo*.' The Rotch translators have adopted the latter term, which we think is wholly to be commended. 'Greatest' is exactly what '*maximus*' means. There is another Latin word signifying 'grand,' which Swedenborg would doubtless have used, if it had expressed the idea which he had in mind. Any one surely can

see that 'grand' and 'greatest' are not synonymous terms; and, such being the case, it is not correct to give the former as the English equivalent of '*maximus*'.

In his preface to the work Mr. Potts refers to some of the difficulties encountered by the translator or reviser of Swedenborg's Latin. As an example he points out in a luminous manner the distinctions of meaning between the verbs '*scire*' and '*cognoscere*,' with their derivatives. Both of these words signify to 'know'; but the difference between them is one which cannot easily be expressed by corresponding single terms in English. Circumlocution in such cases is always unsatisfactory. We deeply sympathize with Mr. Potts in his faithful efforts to avoid it, and wish we could say that we think he is successful. But we fully agree with our contemporary, the English *New-Church Quarterly*, which, in its very thorough review of the Library Edition, reaches the general conclusion that it is impossible to find, in our own vernacular, suitable equivalents for these troublesome words. 'Memory knowledge' is an awkward expression for '*scientia*' or '*scientificum*' as distinguished from '*cognitio*,' which in its turn is translated simply 'knowledge.' Likewise, the word 'Own,' used as a noun, is not a satisfactory substitute for '*proprium*.' On this point the *Quarterly* comments, at considerable length, and to good purpose. There is surely no serious objection to inserting the Latin word in brackets after the English one, whenever it is desirable to indicate distinctions of meaning for which our language has no proper equivalent. Swedenborg's readers have long been accustoming themselves to such terms as man (*homo*), man (*vir*), mind (*mens*), and mind (*animus*); so that whatever obscurity attached to them at first is constantly diminishing. We are inclined to think that, when the ideal edition of his writings is produced at some future time, there will be a glossary printed in each volume, defining all doubtful, unfamiliar, and technical terms.

One great defect in the work before us, as we cannot help thinking, is the lack of a general index. Such an index to the

"Arcana" was provided for his own use by Swedenborg himself, and was found among his posthumous writings. This has been translated into English, and appended (with or without enlargement) to some other editions of the work. It goes without saying, that no work of the magnitude and importance of the "Arcana" is ever complete without an index; and we were surprised to find that the publisher had omitted it in the present instance.

To sum up our conclusions in a few words, — we would say that we find cause for hearty congratulation in this latest effort to present Swedenborg in attractive and readable form to the English-speaking world. As a specimen of book-making the Library Edition leaves nothing to be desired. From a literary point of view it is highly satisfactory. Its readers may feel assured that for the most part it will give them a clear and correct idea of the author's meaning. But, so far as the translation goes, there is still room for improvement. As regards this point, it shows little or no advance on the Rotch Edition, and in some respects falls behind it. Yet, as we said before, it is a most valuable contribution toward the attainment of that perfect translation which, through successive developments, we expect that the future will bring forth.

JAMES REED.

EDITORIAL DEPARTMENT.

'SOLIDARITY' THE NEW WATCHWORD OF CONVENTION.

It is our good fortune to commence this number of the Review with two articles from the two chief officers of the Convention, the President and the Vice-President, who may be regarded as the leading minister and leading layman of our church organization. For the latter reason their words always carry much weight; but for the former they are of especial interest at this time, since they indicate what may be expected from their official leadership. They call for a new spirit of solidarity and devotion to our Church Organization. The first article was written by our new President before his election, and with no thought or bearing upon it; and yet we know that since his election the conviction has so deepened in his mind that the need set forth in this address is the great and crying need of our Church to-day, that he is willing that it should go forth as expressive of a principle which he has very much at heart, and as declaring the policy which he will undoubtedly try to pursue.

Solidarity is the watchword which he introduced into the Council of Ministers in a most trying hour at its last session; it sprang up spontaneously in the Conference of the American League, to his great satisfaction; and the spirit of it followed him throughout the meetings of the Convention. And yet there was no disposition shown on his part, or that of anyone else, to yield a particle of right thinking and feeling, or to compromise a scintilla of true doctrine, for the sake of it. On the contrary the call was, and is, to lay aside all personal prejudices and preferences in order to find unity and strength in devotion to the great cardinal doctrines, principles, and duties of the Church of the Lord's second coming. For he was not alone in the feeling that the discussion of subordinate questions of interpretation had been carried to a point where incalculable harm was being done, if the ruin of the organization was not already

immanent. Whatever may have been the need of temptation trials and vastations for the Church in the past few years, under the Divine Providence, there can be no doubt that the duty of every loyal son now is to heal up the breaches that have been made, and strengthen and beautify the walls of the Holy City. Permissions of evil, even under the Divine Providence can bring only suffering and harm, and even though the Lord's merciful purpose in the permissions is to avert greater evils and finally deliver from evil and lead into good; hence the need of desisting from these evils of disintegrating controversy. We are taught that when errors of doctrine arise it is the part of genuine charity for brethren to patiently and kindly help one another to understand the truth and live it; then certainly is the time when the spirit of solidarity is most needed and most in danger of being lost, — the time when we need most of all to remember that the Church is the bride of the Lord, the Lamb's wife, and that the reverence and devotion which belong to the heavenly Father should be extended to her as our spiritual mother, and that we should draw nearer together in her household as brethren, not of the flesh but of the spirit.

For there are certain fundamental truths which make us spiritual brethren when they are accepted by the reason and obeyed in the daily life. We all know well what they are; nevertheless we cannot remind ourselves of them too often: —

1. That our Lord Jesus Christ is Jehovah in Divine-Human life with men and angels, and that we are to obey, worship, and love Him as our God.

2. That the Sacred Scriptures are His Holy Word by virtue of the spiritual and Divine truths stored up within the letter, that He has revealed these deeper truths by means of His servant Emanuel Swedenborg, and that this revelation of Himself and His kingdom within the letter of His Holy Word fulfils the prophecy of His second coming.

3. That men are immortal spirits choosing the goods or evils which are even now determining their eternal destiny; and that the Lord Jesus is ever present to forgive penitent sinners, who turn to Him for redemption and salvation, by freeing them from bondage to evil choices, and enabling them to love the good life of heaven.

These are the essential truths given to the Church of the Lord's second coming, and they are so new and distinctive, and of such

vast importance to us in our own individual living, and to the world all about us, and to the heavens of angels who depend upon a true Church on earth as a basis for their progress and happiness, that they should unite us in devotion to a cause that far exceeds any ever before entrusted to men. And we all are agreed, at least as to intellectual assent, upon these cardinal doctrines. Is it not strange, then, that some of us could have had our minds so diverted to unessential questions of the interpretation, or of the authority, of Swedenborg? The consideration of such questions should have their place, it is true, but it should be one of such relative subordination to the great principles of this new Christian religion that the solidarity, the spirit of discipleship and fellowship, could not be disturbed. What matters it whether Swedenborg as a man has made mistakes in unessential particulars or not, so long as the Lord has accomplished His Divine purpose of making Himself known in His Divine-Human life, recorded in the Gospels and prophesied in the Hebrew Scriptures, as the only God of heaven and earth? It is the Lord's second coming in power and great glory in the clouds of the letter of His Holy Word that is of chief concern to us, and not the imperfections or perfections of the instrument He employed. And all the authority must be found in the Divine truths revealed rather than in the verbal statements of the writings employed to reveal them. But this is to be discussed in another editorial of this number of the REVIEW. We wish now only to call attention to the greatness of the truths upon which we are agreed, and to the importance of the work that is given us to do as an organization, in comparison with the questions which have so distracted our minds of late, and have threatened with destruction our powers of doing any useful work. And even upon these distracting questions we can hardly say that we are disagreed, but rather that a panic has thrown the thoughts of some of us into unintelligible confusion and distress, while the Convention itself has declared by a unanimous vote that a true understanding of the doctrines of the Church makes all such fears and disturbing thoughts groundless.

Hence the wisdom of our new President in his effort to call us back to the cardinal principles upon which we are in perfect agreement, and about which we can rally, as soldiers about their country's flag, to recover solidarity and strength. And it is well for him to remind us that this oneness of faith in our cause, or organization upon this basis, — this unanimity of purpose to serve the Lord in

His second coming, is of far more importance at this juncture than numbers; that it would be better perhaps for those who falter in their faith and devotion to be separated from the organization, at least for the present, until the Church can become perfectly united and strong within itself, and more deeply consecrated to the life of regeneration. Perhaps we have been thinking too much of how we can present our doctrines to the world so as to win an intellectual assent to them, and bring larger numbers into the external organization, and too little of living the life of them ourselves and of helping others by example and sympathy into this life which constitutes the real Church and heaven itself.

At this point we wish to go a step farther than either of these articles have gone; for uniformity in our "Book of Worship" is certainly desirable as removing the appearance, which is only an appearance, that we are not united in our thoughts of the Lord; and uniformity, or unity, in our support of the external organization of the Church is also desirable when it exists for the sake of internal brotherhood in the heavenly Father's love and service. But His love and service can never rest in the purpose of being saved ourselves as individuals or as a Church. The supreme test of a church as the "crown of all the churches" must ever be in the power it receives from the Lord to save the lost, the *lost* in the hearts and lives of its own members young and old, for the Lord said "I am not sent but unto the lost sheep of the house of Israel" (MATT. xv, 24); and also the lost in the greater humanity of the world all about us, for He also said "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (JOHN xv, 16); and in the parable of the lost sheep He tells us how the ninety and nine may be left safe in the fold while the Good Shepherd goes forth into the mountains and wilderness of evil seeking to save that which is lost. We may have laid too much stress upon missionary work of the doctrinal kind which has sought to win the intellectual assent of the respectable and the refined; we may have been too much concerned about exact agreement in the interpretation of doctrines among ourselves; but about the Lord's service in saving the lost we can never be too eager and too earnest. And we cannot doubt that when His love of saving the lost takes fullest possession of us

we shall be brought into a state of solidarity that shall make us one in Him as the angels of heaven are one. And this is His Divine-Human prayer for us: —

> Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (JOHN xvii, 20, 21.)

H. C. H.

THE EDUCATIONAL VALUE OF THE NEW-CHURCH DOCTRINES.

IT is a common observation that New-Church people are "intellectual." This impression is due to the fact that New-Church people, when they are well read in the doctrines, have a certain advantage over others, which enables them to occupy higher intellectual levels and to see life more in its unity and completeness than men of ordinary intellectual attainments.

The reputation for being intellectual which has grown up about New-Church people, extends to remote circles, both social and literary, so that, quite generally, the New-Churchman stands for a certain peculiar type of the educated man.

Within the Church itself, the quality of intellectuality as characteristic of its members is variously recognized and estimated; but on the whole, especially with those who have a general familiarity with the doctrines, there is a conception of the typical New-Churchman, more or less idealized it is true, but still tolerably well defined. In this view the ideal New-Churchman is a man who knows the doctrines thoroughly and lives according to them. "*The* New-Churchman" is "the sage"—the man whose wisdom and virtue are adequate for all the emergencies of life. A concrete acquaintance with actual New-Churchmen variously modifies this ideal and the demand which it sets up; but even so, in spite of individual short-comings, the New-Churchman, both within and outside the Church, stands for a superior, or if not superior at least a peculiar type of the educated man.

When we look in the doctrines for the characteristics which produce these results, we note in the first place that Swedenborg covered

in a general way the whole field of knowledge. In some directions he was a special investigator, and advanced beyond the limits of the science of his day. Everywhere he worked with an original, powerful and elevated mind. As a consequence his writings abound in broad generalizations and penetrating observations. The most common educational effect of his writings is, perhaps, due to these generalizations — comprehensive statements which gather up and summarize vast regions of experience and knowledge. Familiar acquaintance with these generalizations, such as the constant reader of Swedenborg gets, keeps the mind in an intellectual atmosphere in which the details of life are seen in due proportion under the control of universal principles, and especially under the great fundamental principles of the Christian religion. The effect of this, besides the educational advantage of a broad and elevated view, is to bring peace of mind and a feeling of certainty about the issues of life and death, for which New-Church people are justly remarkable.

When we consider more in detail the great principles and generalizations with which Swedenborg's writings so conspicuously abound, we find that they can be grouped together under the head of certain comprehensive and peculiar doctrines, which individually cover the whole field of human knowledge, especially as seen from the practical and religious point of view. These doctrines are another and a more characteristic educational feature of Swedenborg's writings, and it is worth while to dwell on this feature at some length.

First and most important of all, we have his doctrine of God as Man in essence and nature *love*, *wisdom*, and *use*. In all educational literature from Plato down there is nothing more elevating, more inspiring, more illuminating, nothing penetrating more deeply into the mysteries of life and the universe, nothing more enlarging to the mind which is seeking to understand the world, than the meaning, the scope, and the development of this doctrine as it is found in the books of Swedenborg. Each term, 'love', 'wisdom,' or 'use,' when appreciated in its fulness, leads to the comprehension of the other two. In fact, love, wisdom and use are not three things, but one. Each really includes the others. In this particular the doctrine is all the more true to reality. Our habits and ways of distinguishing and classifying things are the outcome of practical demands and practical convenience. They do not represent actual differences and separations. Even in physics we see this exemplified. The

terms 'matter,' 'motion,' and 'force' do not stand for things that exist separately. A study of one is at the same time a study of all; and when we push analysis far enough, they tend more and more to represent aspects of one identical reality. In other words the terms represent concepts, the results of selection and abstraction which themselves imply the underlying unity. So, too, in the case of love, wisdom, and use; they are terms which represent three fundamental aspects of the unitary nature of God, but in God they are one. That one is love or wisdom or use according as we view one aspect of God's nature or another. God is love and love is God. So of wisdom and use. Swedenborg teaches all this in his doctrine of *distincte unum;* also in "Apocalypse Explained" where he says love and wisdom are one, and that one is love. In other words love and wisdom are two aspects of one and the same reality; and if we want a name for this reality, we can by using the word in a broader and more inclusive sense call it love, pointing to the ultimate, infinite, and perfect character of all experience. The word love is an instance of the universal sweep in the meaning and application of Swedenborg's terms, wherein the mind is raised above the confusions of ordinary thought, and freed from bondage to terms and ready-made abstract conceptions. This is an educational result of the greatest practical and theoretical importance. In fact, this is one of the most important characteristics of a liberal education, and one of the things which a liberal education should aim at. The late Professor William James did perhaps his best work in making clear and emphasizing this outcome of a liberal education; and it may well be that the chief significance of the "Pragmatic Movement" of to-day will be seen by the critics of after times to be a general enforcement of this lesson.

It is true that, like all ready-made systems, Swedenborg's doctrines have a tendency to make men mere superficial dogmatists; but this is a vicious abuse of his teachings in which their spirit and truth disappear.

The universal, comprehensive, and inclusive character just noted in case of the terms 'love,' 'wisdom,' and 'use,' belongs equally to many of his great doctrines, such as the doctrine of creation, of degrees, of correspondence, of influx, and so on. In each of these doctrines the whole field of the universe is embraced, and, from a special point of view, the great fundamental features of the universe are brought under consideration. The elevating and broadening

effect of this is evident. In each of these doctrines, God, man, and nature are kept in their due relations to one another. The mind is familiarized with the universe as a living organic whole, of which God is the sustaining and organizing force, pervading all, directing all, controlling all, as the infinite personal energy of love and wisdom. Religion and science are held together by the bond of mutual inclusiveness. God creates the universe of men and things from Himself according to successive and simultaneous degrees, of which each infills the one following it, and corresponds to the one which precedes it. In this universe, man and the spiritual world are magnified in importance because they express the purpose and end of God's creative work. Human life is ennobled with the infinite purpose of living more and more from God, in God, and for God. The spiritual world is made definite as the theater of man's unending and progressive life in its approach to perfection. Here the aim of education is most fully and definitely exhibited. Its unending purpose is emphasized, its moral perfection is declared, and its process is indicated by the conditions of receptivity and use. Man must prepare himself for receiving the life which God constantly gives him. For this purpose he must expand, improve, and exercise his faculties to the utmost. He must select those qualities of life he finds to be the most excellent and must give the most complete expression to them. In this effort he must reach up after the love and light which come from above.

This brings us to two of Swedenborg's doctrines which perhaps more than all others have the most distinctive educational value; namely, his doctrine of the Lord, and his doctrine of use.

The doctrine of the Lord brings man in direct personal relation to God as not merely his creator but as his moral and spiritual helper. In the light of this doctrine, man may look to God as his personal friend who is his spiritual father and the immediate source of his spiritual life. In this relationship, man's conduct is filled with the knowledge and presence of God. His ideals and purposes are formed in the atmosphere and under the influences of the Divine spirit directly apprehended. In this spirit man beholds the source of all the excellences of life; and the constant effort to appropriate these excellences, and to be always true to their requirements, lifts him steadily to a higher plane and into greater and greater fulness of life. The meaning and purpose of life thus grasped involves a

transformation. Many natural and perverted instincts need to be suppressed or corrected. All impulses and desires are subjected to rigorous criticism and control. The innocent and the good are given free exercise in direction and quality; the injurious are condemned, checked, and rejected. But this process leads to new experiences. On the one hand, it leads to the discovery that the man in his own strength is helpless and hopeless; and herewith comes a sense of dependence upon an unfailing source of strength and victory. On the other hand, success in overcoming wrong impulses and desires brings with it a taste of new qualities of life. The very act of condemning, rejecting, and shunning what is wrong, lets in new forces of the higher order; and the growing experience of the fulness and joy of these forces helps the mind into clearer and clearer consciousness of the Divine nature and the Divine operation in the soul. Thus the character is established in habits of appropriating the elements of the Divine life. The transformation accomplished in this process is known in religious, or more precisely in Christian, circles as reformation and regeneration. In this process alone does human life attain its complete development; and so it is the very heart and soul of all educational effort.

Now the New-Church doctrine of the Lord gives peculiarly appropriate instruction and help in this effort. The doctrine of the glorification of the Lord's Human, sets before us the divinely perfect instance of success in this effort. According to the New-Church doctrines the whole of the Gospels is concerned in the spiritual sense with this process of the Lord's glorification, and with the accompanying rejection of the natural evils incident to human nature. In the Gospels this process is described with a completeness of detail which is only possible in spiritual thought expressed in the language of correspondences. But the Gospels themselves are only a sort of epitome of what the Bible as a whole sets forth still more comprehensively and in more varied light. In particular the stories of the patriarchs, Abraham, Isaac, and Jacob, trace the development of the several stages of childhood, youth and manhood in spiritual character, with specific reference to the Lord's own human experiences. The chapters in "Arcana Cœlestia" where Swedenborg gives an outline of the spiritual meaning of these stories, are of transcendent educational value. In fact we may search the whole range of educational literature, and we will find nothing that ap-

proaches the depth and completeness of insight into the problem of education which characterizes these chapters. All the planes of human life, indeed, all the planes of the Divine Human life, are treated with unexampled illumination. From the deepest and most exalted qualities of love and wisdom to the most external aspects of the common practical life, the process of appropriation and rejection, the process of growth and development, is set forth with marvelous detail. If the body of these chapters were taken out and with suitable condensation published in a separate volume, it ought to take the leading place in educational classics.

These hints at the educational value of the New-Church doctrines would be too incomplete, if some more specific reference were not made to another characteristic doctrine of Swedenborg, namely, the doctrine of *use*. We have seen that in the very elements of God's nature the principle of use has a coördinate place with love and wisdom. In other words, God is in essence love, wisdom, and use, and these constitute a distinct one. That is, love, wisdom, and use are not separate things; they are coördinate and coëxistent functions of one and the same fundamental reality. Love is always and everywhere wise and also useful. Wisdom is at the same time loving and useful. And use is ever loving and wise. In its application to man, of course, this must be said with proper qualifications, and in recognition of the various degrees involved. Since, then, use includes both love and wisdom, it follows that the principle of use has the highest ethical, religious, and educational value. The practical question, Is it useful? involves the ethical question, Is it wise and good? If this is so, then the aim to be useful is identical with the aim to be good. But since to be useful is one of the elements of the Divine nature, the practical and ethical aim to be useful involves the whole of the religious life; for it involves the purpose and effort to share in the Divine life of use and thus to live from, in, and for God. Thus the educational value of the principle of use is all comprehensive. It includes all the values of life from highest to lowest. The system of training which results in preparing a man for a useful life, attains at once all ethical and religious ends. Such training must issue in the most complete development and exercise of all the powers and faculties of man, otherwise one or more of the possible elements of usefulness will be wanting; and since, owing to the great number and complexity of human faculties and functions, it is practically

impossible to bring all the faculties possessed by the man to their highest efficiency, and since the faculties are so variously possessed by the same individual, it is necessary to make a selection and choose that faculty or set of faculties which the given individual may possess in fullest measure. Now in childhood and youth it rarely happens that the dominant faculty or faculties are sufficiently obvious to afford a sure basis for selection. Therefore it is practically necessary to begin with the effort to secure an impartial and all-round development, and let the result of this effort show which faculties as a matter of fact are dominant and to be chosen for further specific development and exercise. In this way the decision is on the basis of use as to the life-vocation. It seems then that we may sum up all educational theory and all educational effort in the one word 'use.' But it should be remembered that the word must be taken in Swedenborg's sense. No so-called practical, or narrow, or merely utilitarian idea should be imposed upon it. Use must be that in which all the fulness of Divine Love and Wisdom is embodied and expressed; also that in which the whole nature of man with his highest excellences finds freest and fullest exercise.

To sum up, — mere familiarity with Swedenborg's language has an educational value of the widest range and the highest order. The great doctrines which he formulated really set before us complete educational systems, for they embrace the whole range of human activities. This is herein exemplified in the case of the doctrine of the Lord and the doctrine of use; but there are many other doctrines to be found in his writings which would show the same educational character. Inasmuch as the New-Church state of mind is largely moulded by familiarity with these doctrines, we may look forward to a peculiar educational type and standard in the New Church. It seems high time that our educational leaders should devote themselves to the construction of the ideal and the system which the doctrines call for.

L. F. H.

ARE THE WRITINGS OF SWEDENBORG THE WORD OF GOD?

AN appreciative reader of the REVIEW has called attention to what seems to him an inconsistency between a statement made in the first editorial of the July number (page 440) and a quotation from Swedenborg found in the first article in that number (page 328). This criticism is of much importance because the statement is in reference to the resolutions introduced at the last meeting of the Convention, and referred to the Council of Ministers, condemning the belief and teaching that the writings of Swedenborg are the "Lord's words," or the "Word of God," and it takes the ground that the Convention never has used or approved such expressions. But our friend thinks that the quotation teaches that the writings are the Lord's Word. It follows:—

> The spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written among the sons of Israel; and this sense is the very sanctuary of the Word; and the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been accomplished. (Consummation of the Age, nn. 43, 44.)

Of this our friend writes as follows: —

> Now the thought that occurs to me is this, Is the spiritual sense of the Word in the writings; or, in other words, do the writings contain the Word in its spiritual sense? For whether we say the spiritual sense of the Word or the Word in its spiritual sense it is one and the same thing. And if this spiritual sense is not in the writings where are we to find it? If it is contained in the writings, then we have there the very sanctuary of the Word, where, according to Swedenborg, the Lord is with His Divine, and we have the Lord present with us enlightening the suitable and warding off those to whom a knowledge of the spiritual sense would be hurtful. I do not see how a church could be built upon a commentary or a key or a human creation; and that the church must be built upon these writings is evident, for they are the means by which the Lord reveals Himself to the present age, and having provided this means He will not make Himself known elsewhere. They fill the soul of the humble inquirer with light and life. And what is more, Swedenborg in the same quotation goes to the extreme length of declaring that the revelation made to the world through him "surpasses all the revelations that have hitherto been made since the creation

of the world." . . . Either Swedenborg exaggerated his mission and his work or we must accept the revelation made through him as superior even to the gift of the letter of the Word. . . . Then again, Swedenborg says, at the end of the same quotation, "Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been accomplished." How can any human composition effect this? How can the angelic heavens rest, as upon a plane, upon what Swedenborg has written if there is nothing Divine there, if the Lord is not present in it? The Lord can dwell only in what is His own. If He is present in the writings of Swedenborg He is there in His Divine truth or Word. If He is not in them, then they are nothing more to me than any other man's comments on the Word, and I must seek for my Lord elsewhere. The Lord cannot be revealed to us outside of His Word; any revelation from Him of Himself must be in some way His Word. Do the writings perform this office? When I hold in my hands the "Apocalypse Revealed" or the "Arcana Cœlestia" do I not have the Word in a higher sense than when I have simply the book of Revelation or Genesis and Exodus in the literal sense? Have I not in one case the Word in its spirit and letter, and in the other case the Word only in its shell which has to be broken to get at its contents? Have I not in the first case the very sanctuary of the Word, the open Word, where only the Lord is to be seen, and where He dwells if He has made His second coming and abides with men?

But our friend admits that the "writings do not profess to be a spiritual sense independent of the letter. So long as we live in this world we cannot be in any spiritual sense disassociated from the letter. We can only behold the spiritual through the illuminated literal." This is a very important admission, and if pursued far enough will help to set the matter right. For Swedenborg teaches, "That in the literal sense of the Word Divine truth is in its fulness, in its holiness, and in its power" (Doctrine of the Sacred Scripture, n. 37). And the reason is, he says, because the spiritual and celestial senses are simultaneously contained in it. So we may conclude that while it is true that the writings of Swedenborg could not exist without the Word, it is also true that the Word in all its senses can exist without the writings, and independently of them, and that it did so exist as to the Old Testament Scriptures before the Lord's birth, and as to the New Testament Scriptures for many centuries before His second coming. And it had always the power and function of associating angels with one another and of conjoining them all with the Lord, and of giving the heavens a foundation and support by means of a representative of a church on earth; for we are taught: —

A Word afterwards succeeded [the Ancient Word] in the Jewish church which in like manner was written by representatives and significatives, to the intent that it might contain in it an internal sense understood in heaven, and thus by the Word there might be a communication, and the Lord's kingdom in the heavens might be united with the Lord's kingdom in the earths; unless all and single things in the Word are representative, and unless all and single expressions, by which those things are written, are significative of Divine things pertaining to the Lord, thus of celestial and spiritual things pertaining to His kingdom, the Word is not Divine; and as this is the case, it could not possibly be written in any other style, for by this style, and by no other, human things and expressions correspond with celestial things and ideas, as to the smallest jot; hence it is, that if the Word be read only by an infant, the Divine things which are therein are perceived by the angels. (Arcana Cœlestia, n. 2899.)

The Word is written, thus, in what is rightly called the "Divine style"; that is in pure correspondences and in representatives. Unless it is so written, with a celestial and spiritual meaning within that of the letter, "the Word is not Divine." Certainly the writings of Swedenborg are not so written, — they have no spiritual meaning within that of the letter, — they are not in the Divine style themselves, although they show us this very quality in the Sacred Scriptures; therefore they are not the Divine Word, the Word of God.

But they do unfold the spiritual meaning within that of the letter of the Word. And for this very reason, we are confirmed in the conclusion that they are not the Word, for that which unfolds and that which is unfolded cannot be the same thing. The writings are full of quotations from the Word, and to that extent the Word becomes incorporated in them and is treated as the Word and not as the writings by every reader; but this does not make Swedenborg the writer of the Word any more than it makes any other writer who quotes the Word the writer of it. Swedenborg unfolds in some degree, and in some applications, the internal sense of a great many passages that he quotes from the Word; but the internal sense was already there, written by the Lord, or Swedenborg could not unfold it; and in unfolding it he does not write it in the sense of originating it, nor in such a way as to make his writings the Word itself, or to add to the Word in any way. The Word was just as complete in itself before as afterwards; but it was not as well understood. Its internal meaning was very little understood by men, and not at all by means of a knowledge of correspondences; and to a great extent in the Church the doctrines derived from the letter were perverted and falsified to excuse and justify evils of life; but some good men,

like Michael Servetus, were so enlightened by the Lord as to derive true doctrine from it.

Furthermore, when we are tempted to think of the writings as the Word in its spiritual sense, we should recall the fact that the "Arcana Cœlestia" covers only the books of Genesis and Exodus, and that the only other book of the Word which Swedenborg explains in the internal sense consecutively with much fulness is the last, "The Revelation." And of these three books he gives little more than what may be called the internal natural sense, or such as may be enjoyed in the world of spirits or the natural heavens. For the Word in its essence is Divine truth, and was dictated by the Lord; and we are taught that what is dictated by the Lord passes through all the heavens in order and terminates with man, and that thereby it is adapted to both the wisdom of angels and the intelligence of men (Heaven and Hell, n. 259). But the wisdom of the angels so far exceeds the intelligence of man that he can get only the most general apprehension of what the angels receive from the internal sense. Thus we read, where Swedenborg explains Genesis xxiv, 15, 16, as representing the Divine influx through the internal man into the external: —

> It is not even known that this takes place; how then should all that process be known, and in what manner it is effected, which process is of so great wisdom, because from the Divine, that it can never be explored as to a ten-thousandth part of it, and what can be seen of it is of a most general nature; since this therefore is the case let not anyone wonder that the things which are here in the internal sense cannot be described to the apprehension, and that what are described transcend the apprehension, for they treat of this process and describe it; and further, the internal sense is principally for the angels, to the intent that by the Word there may be communication between heaven and man, and these things are among the delights of the angels. . . . (Arcana Cœlestia, n. 3085.)
>
> It may thence be seen how great arcana are contained in the internal sense of the Word, also that the arcana are such as to scarcely appear in the light of the world, in which man is during his life in the body, but that they always appear more manifestly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he comes after death, thus in which blessed and happy souls are, that is, the angels. (*Ibid.*, n. 3086.)

The communication referred to above as existing between angels and men is not, therefore, by means of man's thinking the same thoughts as angels in the internal sense, which is not possible since the light of the two worlds is separated by discrete degrees, but it is

by man's thinking in natural light thoughts which correspond to those of the angels in spiritual light; for all communication between discrete degrees can be effected only by correspondences (Divine Love and Wisdom, n. 219). This is true of the internal sense of the Word in the three heavens: it is different in each heaven and communicates only by correspondence (*Ibid.*, n. 202). When men enter into the thoughts of it they can scarcely be expected to rise into a higher plane than that of the good spirits who attend them in the world of spirits, and who with them are associated with the angels of the successive degrees of the heavens by means of it resting always in the letter. So we cannot say that the writings of Swedenborg are the internal sense of the Word, for they explain only a part of the letter, and of the internal sense they unfold only the beginnings of the lowest degree, that of the natural heavens.

Indeed, we cannot recall a single instance in which Swedenborg himself refers to his own writings as the Word of the Lord, although he has spoken of them frequently as the means by which the Lord has revealed the internal sense which resides in His Word, and has, thereby accomplished historically His second coming, not in the writings of Swedenborg, but in the clouds of the letter of His own Holy Word which inmostly is Himself: —

> The Word in the sense of the letter is according to those things which appear; nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth Divine itself, which proceeds immediately from the Lord, thus also Divine good, that is the Lord Himself. (*Arcana Cœlestia*, n. 6997.)

Having thus seen that the writings of Swedenborg are not the Word because they have not an internal sense within the letter, which inmostly is the Lord; and having seen that this internal sense is the very sanctuary of the Word because the Lord Himself dwells inmostly in it, we cannot make too much account of the writings as the means by which the Lord has disclosed this internal sense even if the vastly greater part of it is for the use of angels and transcends human reason under the conditions of life in this world, for it is of inestimable value in seeing the true meaning of the letter and coming into association with the angels, and into conjunction with the Lord, by the correspondences of our thoughts and affections with theirs. The Word is "inspired" by virtue of having this internal sense; the writings are not inspired but "illumined." We read: —

Inspiration is not dictation, but is influx from the Divine; what flows in from the Divine passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes worldly, inwardly containing in it the celestial and spiritual. From these considerations it is evident whence and where the Word has in it the Divine, and what is inspiration. (*Ibid.*, n. 9094.)

We also read: —

They who are in externals without an internal, as the Jews and Israelites were, cannot be illustrated, thus neither be confirmed in truths: but they who are in externals, and at the same time in internals, when they read the Word are illustrated, and in illustration see truths in which they are afterwards more and more confirmed: and, what is wonderful, every one has illustration according to the quality of his affection of truth, and the quality of the affection of truth is such as the good of life is. . . . These things are said to the intent that it may be known what illustration is, and the consequent confirmation of truth. (*Ibid.*, n. 7012.)

Swedenborg teaches that the doctrines of the Church should be drawn from the literal sense of the Word and confirmed thereby (Doctrine of the Sacred Scripture, n. 53); but that this is possible only to those who are in illustration from the Lord (*Ibid.*, n. 57); and he explains it as follows: —

The reason why the Word appears to such in its brightness and transparence is because there is both a spiritual and celestial sense in every part of the Word, and these senses are in the light of heaven; wherefore the Lord by these senses and their light enters by influx into the natural sense of the Word, and into the light thereof abiding in man. Hence man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and this as often as he is in the affection of truth for truth's sake; for perception comes from affection, and thought from perception, and thence arises acknowledgment which is called faith. (Sacred Scripture, n. 58.)

The interior perception is by influx from the Lord in His Word into the interior mind, without man's knowledge; while he becomes conscious of it when it flows down by correspondence into his natural, or external, mind. But with Swedenborg there was a consciousness of this process in both minds, so that he knew what the Lord gave him to think in his interior mind and what spirits would give him to think in his exterior mind. He writes: —

I am gifted with a double thought; one interior, another more exterior; wherefore whenever I am with evil spirits I can still be in consort with good spirits at the same time, and thus perceive the quality of the spirits who would rule over me. (Spiritual Diary, n. 484.)

Whenever any representation, vision, or conversation took place I was kept interiorly and more interiorly in reflection upon these things; what was their use, what good flowed thence, and hence what was I to learn from them. No attention was paid to this reflection of mine by those who caused these representations and visions, and who spoke; but sometimes they were indignant when they perceived that I did reflect. I was therefore instructed by no spirit, and by no angel, but by the Lord alone, from whom is everything good and true. Even when they wished to instruct me there was scarcely anything but what was false; wherefore I was forbidden to believe anything spoken by them, nor were they allowed to inject anything of their own. When they desired to use persuasion I perceived from an interior and more interior persuasion that a thing was so and so, and not as they wished me to believe, at which they wondered. This perception was very manifest, but it cannot be described to the apprehension of men. (*Ibid.*, n. 1647.)

It was given me to perceive distinctly what came from the Lord, and what from the angels; what came from the Lord was written and what came from the angels was not written. (Apocalypse Explained, n. 1183.)

Thus by making Swedenborg conscious of His internal influx the Lord enabled him to receive the perceptions of what is true in the Word, and to understand much of its internal sense, and to reject all that was false in the visions, representations, and conversations of the spiritual world: so He made him the willing and rational instrument of His second coming, the Seer of the New Jerusalem, — not inspired as were the prophets who wrote the Holy Word, but illumined so that he could understand and teach what the Lord wished to reveal through him as His servant. Therefore the writings are Swedenborg's but the revelation of truth made by means of them is the Lord's in His Holy Word. The Lord unfolded these truths first to Swedenborg, and then through him to mankind. The method was the same as that by which the Lord enlightens every devout reader of His Word, that is, by influx into the interior mind and thence into the exterior where it usually becomes a matter of consciousness; but for a special purpose in this case the influx into the interior mind was made conscious also, and thus it became a Divine Guide which could not be misunderstood. So the Lord has given us a revelation of the internal sense of His Word, which He alone could reveal. (The White Horse, n. 7.)

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE TRANSFIGURATION.

MATTHEW xvii, 1–13.

IN his "Life of Our Lord upon the Earth," the Rev. Samuel J. Andrews says: —

> The statements of the Evangelists do not enable us to decide where the Transfiguration took place. Matthew and Mark speak of it as "a high mountain"; Luke as "the mountain." A tradition dating back to the fourth century, gives Tabor in Galilee as the site. (p. 357.)

But for our study it is not essential that we know the exact location; it is sufficient to know that "after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them."

The central point of the picture brought into high light, is the Transfiguration, with the appearance of Moses and Elias in the light. The important features of the settings are, the "high mountain," the three disciples Peter, James and John, and the cloud overshadowing them. The explanatory significance of the picture is given in the voices of Peter and of the Divine. What we wish to secure is the spiritual bearing of the whole occurrence upon the Church and the world.

The chapter begins, "After six days Jesus taketh." It was six or seven days previous to this that Christ had asked of the disciples a definition of who and what He was. Throughout His ministry, up to this point, He had not been able to impress upon the disciples a clear and definite idea of the Divine that was within Him, nor of the manner in which His Human was expressing the Divine. With Peter's confession, "Thou art the Christ, the Son of the living God," we have the first definite and formulated conception of the Divine Human that had come into human consciousness. The Lord was waiting to reveal His true nature in all its glory and majesty, but this could not be done until there was some concept of the idea in humanity to serve as the vessel to contain the truth when it should be revealed. This vessel took form in Peter's confession before the

disciples. The disciples represent the fundamental principles of the Church in man, those principles which have life from God. But no one of those principles could have that life until there was in it some recognition and acknowledgment of the Divine. This recognition and acknowledgment was the vessel which took form in all the disciples' minds at Peter's confession. But the concept of a form of truth must become permanent as a part of the living experience before it can lead to the interior truths contained within the form. That the formulated confession of Peter did become a living part of the disciples' thought of the Lord, and that it becomes the living part of the fundamental principles of the Church in man, is evidenced by the constructive labor-period phrase, "And after six days Jesus taketh." That is, the Lord was waiting to give to the Church and to humanity, a revelation of His full Divinity. That revelation could not take place until there had first come to human consciousness some form of the idea, and that form had been allowed to permeate every thought concerning the Messiah. Then could the revelation come. Hence: —

> After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them: And His face did shine as the sun, and His raiment was white as the light.

And what is the significance of the Transfiguration? It was the revelation to that part or to those elements in humanity which could receive it, of the presence of the Divine Life Itself, Jehovah God, in the Word, and in the Humanity of the Christ which was the fulfilment of the Word, and that that Divine Life was solely for the salvation, blessing, glory, and honor of mankind. His face shining as the sun represented the Divine good of the Divine love, indicating that the Divine is inmostly love itself, pure love for man's welfare as the child of the Divine creation; and "His raiment white as the light," the infinite wisdom of the Divine truth clothing His Divine love.

Only three out of twelve of the disciples were permitted to see the Transfiguration, — Peter, James, and John. These three were the leading disciples, those who came into closest touch and deepest harmony with His life. And they represent those leading, those most essential principles of the Church and of humanity, which bring the Church into a recognition of and union with the life of the Divine, or the Divine Itself, within and behind any historic or literal

form of the Divine. Thus those leading principles are what permit and cause humanity to advance to successively deeper and more interior conceptions and realizations of the Divine Human, because they are constantly receiving new revelations of the Divine — by seeing the ideals for humanity transfigured with the spirit of the Divine Human.

We are instructed that Peter stands for faith, James for charity, and John for the works of charity. But, as faith has no substance or reality while it is purely intellectual, the faith represented by Peter in this occurrence is that which springs from charity. We find Peter's representation of this true, or "living," faith emphasized from the thrice repeated question of the Lord, "Lovest thou me?" and his answer, "Yea, Lord, thou knowest that I love thee." This is the true and highest principle which Peter represents in the Church, notwithstanding the fact that in several other positions he represents faith merely intellectual.

That James represented the principle of charity is clearly manifest from the epistle of James, which from beginning to end is an exposition of the doctrine of charity. John represents primarily the love of the Divine in the human. When he leaned back upon the Saviour's breast, what he loved, as he looked into the Lord's face, was the *Divine* which he saw shining through the human features. This love of the Divine in the human is what permeates the Gospel of John and the book of Revelation: and the "Divine in the human" is only another term for the good of charity, or charity applied to the life. It is because the good of charity is the ultimate and complex of all love to the Lord and the neighbor that John was the disciple whom Jesus loved.

These three are the vital principles of the Church, for they are the elements which give the open vision of morning beginnings in new ideals and new standards, and which lead forward and upward. Living faith, or faith from charity, gains new perceptions of the truth above what has heretofore been received by men. Charity gains deeper inflow, and so deeper ideals of the love of the Lord and the neighbor: and the good of charity is in the constant and successful effort to bring the Divine more fully into all the ultimates of life. In the transition period of our day, and in contrast with the prevailing worldliness, we see these three principles illustrated in the growing emphasis upon the Christo-centric idea; upon love to God and the neighbor between men, churches, and nations; and upon the

practical efforts to ameliorate all uneven or unjust conditions. It is only that part of humanity which has in it one or the other, or all, of these principles which sees the Lord transfigured, the Divine within the letter of the Word, and that inevitable uplifting change in the thought and experience of God in human life which is to transform the world.

The Lord drew the three disciples up onto the mountain apart from other men. The mountain in all places in the Word stands for an elevated state, a state abstracted from material or secular details, where a clear view of principles of life gives insight into the meanings of life itself. It was thus with *all* the disciples when the Lord in the Sermon on the Mount gave to them in synopsis the fundamentals of all His teachings. They were elevated into that plain of interior meditation where they could comprehend them, and gain the internal foundation of Christianity as it applied to life. But in this case, it meant a still more interior elevation into a comprehension of the Divine Human Itself, a comprehension which *can* be received only by those who are living in the essentials of the Church from the Word. That it is those who see the Lord as the Word, who comprehend the clause "and the Word was God," s evident from their seeing Moses and Elias standing with the Lord in the midst, — thus indicating not only that the whole Word relates to the Lord, but that He is the life of it.

Thus far we have the Divine side of the picture, indicating that the Lord gives to that part of humanity which can in any degree receive it, a comprehension of His Divine Human, and that He would elevate all mankind upward toward it. The perception of the Divine Presence always affects the will of those who are living in the essentials of the Church with the desire to receive, that they may accomplish in life. It is this which keeps the Church and humanity in the effort to accomplish their destiny. Hence Peter's exclamation. This is evidenced to-day in the eagerness with which the living part of the Church seeks, finds, and receives new ideals of Christianity from the Word: and the bright or light cloud which immediately overshadowed them, with the voice out of the cloud, is the comprehension that must come, that the abstract or infinite Divine can be seen clearly by no finite being, but only from the knowledge of the letter of the Word in which they are grounded, can men be instructed that the Divine Humanity is the Divine truth itself, and thus the source of all truth in the Church; and that the infinite

Father can only be approached through the Divine Humanity as revealed in the Word. In other Words, it is only another way of stating what John says: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth" (JOHN i, 14); and what John the Baptist declared; that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (JOHN i, 18); of what our Lord Himself said, that "He that hath seen me hath seen the Father" (JOHN xiv, 9), "No man cometh unto the Father, but by me." (JOHN xiv, 6.)

As the certainty and sure power of spiritual realization rests not upon numbers, but upon quality, it makes no difference to the fulfillment of this vision in humanity that the masses in the Church are apparently turning away from the Word. The existing Peter, James, and John elements make this realization sure. And while these elements are chiefly found in the Lord's New Church, yet in all branches of the Church they exist, secretly and gradually drawing men back to the Word itself as the source of life and light.

That the disciples fell upon their faces shows the humility, the conscious sense of weakness and unworthiness for such a revelation which exists on the part of those who grasp its greatness. They feel unprepared to make it known. They do not know how to adapt it to the reception of mankind; the effort seems to them almost hopeless. But Jesus "touched them and said arise and be not afraid." This points to the fact that if such men come into union with the Divine Human of the Lord, the "proprium," or selfhood, with all its limitations and fears will be rendered quiescent; an elevation into spiritual things above the proprium will take place, and the consequent influx of power will be received. In this elevation, the Divine Human love for all mankind will be the one object of thought and worship.

"As they came down the mountain Jesus commanded them saying, Tell the vision to no one until the Son of Man be risen from the dead." This tells us that the full force of this revelation cannot come to humanity until the old material ideas of the Christ as the second person of the Divine Trinity is discarded, and there is a resurrection of man's idea of the Lord to the spiritual plane of the absolute Divinity of His Humanity.

The question and answer concerning Elias, that he "truly cometh first and restoreth all things," points to the fact that the ultimate

planes of life *must* be brought into harmony with the Divine order before this resurrection of the Divine Human, with all that follows from it, can take place. But that Elias has come, and that he is doing this work of restoring things to order, is clearly evident from the prevailing unrest and discontent all over the world. The vastation which is going on in long established customs, the social and industrial changes, the sundering of age-long bonds which enslave men, and the thirst of the masses for new and clearer light, indicates the presence of Elias in the great and world-inclusive work of reformation preparatory to the reception of the Divine Human through the opening of the plane of spiritual conception of humanity's God and humanity's mission.

GEORGE STEVENS WHEELER.

THE EYE AS THE LIGHT OF THE BODY.

MATTHEW iv, 22, 23.

THE least of the eye's uses is that ordinarily regarded as its only use — its use as an organ for seeing physical objects. To many this statement, unexplained, would seem glaringly false; for sight of physical objects is essential to complete and normal living in this world. The whole race, blind, would certainly perish: for it to continue in existence would be impossible. And, too, it would be impossible for the race to exist on earth, were there in the race nothing at all of *spiritual* sight; for something of heavenly life *within* is no less essential to the life of the race upon earth than is natural life *without*. Statisticians will tell you how many blind persons there are in the United States — how many in each of the civilized countries of the world: — they might tell approximately how many there are in the whole world. One can *see* — not, of course, with his eye of flesh — that these many thousands of blind persons could not live, be, exist in this world, were it not for those who can see. The very existence here of the blind is dependent upon the sight of the seeing. No statistician can tell how many in this world are *spiritually* blind, and how many *spiritually* see. That can be known to God only; but we can perfectly well see or understand that, something of heavenly life *within* being no less a part of the life of the race on earth than is natural life *without*, those upon earth who are

spiritually blind are dependent for their existence upon the spiritual sight of those who have spiritual sight. The thought is familiar that there must always be upon earth something of the true spiritual or internal church — that, however minute that something has at times been, the very continuance of the race here has been dependent upon it. Our thought of something of a spiritual church upon earth as a necessity, is with full recognition of the fact that the boundaries of that necessary spiritual church are not coincident with those of any body known to men on earth — that of that spiritual church are those, and those only, who would raise their hearts' desires into the atmosphere of heaven, there to be purified and vitalized. They, whoever and wherever, are heart and lungs to the race.

The physical eye is dependent for sight upon the spirit. A dead body sees nothing. The spirit, that it may become fitted for heaven, weaves upon itself this natural body, for use just so long as the Lord sees best. That faculty which each of us is this moment using, and constantly uses, for seeing *not* with the eye of flesh, but with the eye of the spirit, weaves upon itself this eye of flesh, which is a part of the physical body which the spirit as a whole weaves upon itself. As one's spirit as a whole rests in, or upon, his physical body as a whole, so does his faculty for understanding, or for spiritually seeing, rest in or upon his eye of flesh. The whole of man's faculty for understanding — what of that faculty is in heaven, and what of that faculty is in nature — rests in, or upon the eye of flesh. But for that eye, there could be no exercise of understanding — whether in the heaven within man, or in the earth in him — no insight into heaven, no insight into nature, no experience of truth as it is in heaven, or of truth as it is below heaven. As all understanding rests in the eye, so truth descending through the heavens and through nature rests in light as studied by the physicist — light to which the eye of flesh responds; and at any point in its descent from the highest heaven, truth appeals to the understanding, which rests in the eye. Surely we made no mistake in saying that *the least of the eye's uses is as an organ for seeing physical objects.*

As in an ideal community, such as really exists in heaven only, every man performs his particular use for the benefit of the whole community, so in the body each part is for the sake of all.

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . The eye cannot say unto the hand, I

have no need of thee: nor again the head to the feet, I have no need of you. (1 Cor. xii, 17–21.)

There is no cell or least part in the body not dependent upon the eye — let us say the *racial* eye, the eye of the race, lest someone, thinking of the blind, demur. Truth and understanding adapted, the one to the other, — light and the eye adapted, the one to the other, would be useless, powerless, or, rather, could not be at all, were it not for Him who is Truth, Whose "understanding is infinite" (Psalm cxlvii, 5), Who is "the light of the world" (John viii, 12), Whose is the all-seeing eye. He it is Who cares for and operates each cell or least part of the body as it could not be cared for and operated, were it not for the racial eye. Such truth lends depth and breadth of interest as we read these other words from Paul upon the solidarity of the Church: —

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. (*Ibid*,. 4–6.)

Certainly the spiritual church, something of which upon earth is a *sine qua non* to the continuance of the race here, has boundaries not coincident with those of any organized body known to men, but consists of those and those only who, breathing the air of heaven, raise thither their hearts' desires, for purification and vitalization. So far as one's heart's desire is raised only into a region of truth and understanding *about* heaven, he is not yet of the necessary spiritual or internal church, unless in the outskirts of it. He is still to the east of the Jordan, looking over into the promised land.

As the air constantly and urgently presses for admission to the lungs that the heart's blood may be purified and vitalized, so does truth from heaven press for admission into the understanding, that one's will may become heavenly. Air is no more urgent in its effort to reach the lungs, than is light in its effort to reach the eye; and this urgency of free air and free light pictures the urgency of truth free — absolutely free — to whoever will open the understanding to receive it. "Whosoever will, let him take the water of life freely." (Rev. xxii, 17.)

A very general difference between the understanding as corresponding with or causative of the eye, and the understanding as corresponding with or causative of the lungs, is that the former is

far more external and far more under one's control. One could keep his eyes closed indefinitely, but could hold his breath for only a short time. The lungs correspond with one's real or internal understanding, which is intimate with his internal will. One without sight either natural or spiritual can continue to live, dependent upon the racial sight natural and spiritual; but one cannot live without lungs of his own — without an internal understanding, heavenly or else infernal, peculiar to him. Of the understanding as correspondent with the eye we may say: "None so blind as those that will not see." Of the understanding as correspondent with the lungs we may say: —

"A man convinced against his will
Is of the same opinion still."

CHARLES S. MACK.

THE CHRISTIAN DOCTRINE OF JUSTICE.

THE Christian idea of justice like the Christian idea of good implies, of course, personal relations; but in the Christian idea personal relations are transformed into a *higher community*, which still includes our earthly social fabric at the same time that it infuses into it a new spirit, — a spirit born from above.

Greek and so scholastic ethics, which was a recasting of Aristotle, recognized as an ideal, a higher form of social life than was actually existent or even practicable under merely human conditions. With true insight into the nature of justice, both Plato and Aristotle saw that it implied an ideal body politic, in which personal relations and community relations were fairly adjusted.

"Justice," Plato says, "is having and doing what is one's own" (Republic, iv, p. 433). This applies to classes as well as to individuals (p. 441). Justice in the state presupposes justice in the individual, — a harmonious and complete functioning of all man's faculties. Justice, therefore, implies excellence of soul (p. 353), and especially wisdom (p. 473). Plato's unerring insight carried him from the conception of justice back to its origin in love. Justice is the complete social expression of love. Where there is love, there is obedience; and love through obedience begets justice (Symposium, p. 196). But all human qualities and social relations are raised to higher powers by union with the divine. That remarkable passage in the

"Laws" gives the finishing touch to Greek ethics, and points to the transition from ethics to religion. "When she [the soul]," the passage goes, "has communion with the divine, she is carried into another and better place, which is also divine and perfect in holiness. This is divine justice." (p. 904.)

This brings us to the Christian view. Although justice is not formally defined in Christian sources, nevertheless, as Swedenborg has shown, justice and judgment, and justice and mercy, are used in correlation and contrast in such a way as to show that justice is, as Plato had already seen, a function of love and a form of good. Swedenborg collects such passages as, "justice and judgment are the habitation of thy throne" (PSALM lxxxix, 14), "He shall execute justice and judgment in the earth" (JER. xxiii, 5), "I Jehovah do mercy, judgment and justice in the earth" (JER. ix, 24); and he shows that we have in these passages not mere rhetorical forms, but distinct specifications of spiritual and moral life. In this connection may be quoted some remarkable sentences from Swedenborg's "Arcana Cœlestia": —

> We have what is just, when a thing is judged from good, and this according to conscience; but we have what is right when a thing is judged from law, and thus from the justice of the law, consequently also from conscience because law is a rule for this; but in an internal sense, justice is derived from good and judgment from truth. Good [he means especially religious and moral good] is all that which is the outcome of love and charity. Truth derives its essence from good, as faith derives its essence from love. Consequently judgment is founded in justice [that is spiritual and moral judgment]. (n. 2235.)
>
> The interior plane or interior conscience is that formed by good and truth in the genuine sense, for good and truth from the Lord are together its active principle; but the exterior plane is the exterior conscience where justice and equity in the proper sense have their seat, for what is just and equitable, moral and civil, flow into it as its active principle. (n. 4167.)

Putting these two statements together, we have the doctrine that justice is a form of social good, or it is the social experience of love. The quality or degree of the love remains to be specified. The higher degree of love gives a higher and more complete quality of justice. On this point Swedenborg has much to say. He says, for instance: —

> The Lord was made justice by making his human divine by his own proper power. This divine with the man who receives it, is the justice of the Lord with him, and is the essential good of charity towards the neighbor. The good of charity towards the neighbor is exterior good, or what is just; the good of

love to the Lord is interior good, which is innocence. The good of love towards the neighbor from the Lord is justice in the proper sense. (*Ibid.*, n. 9263.)

We are reminded here of Plato's statement about communion with the divine and the divine justice; but the doctrine is more complete than Plato's. The doctrine may be stated less abstractly as follows. Justice on the Lord's part, Divine justice, consists in providing mankind, collectively and individually, all possible means of salvation, first and foremost by the glorification of his own human nature, and the subduing in his own person of the evils of human nature; justice on man's part is to avail himself of these provisions and means, by a life of love to God and man. This is justice as between God and man; and all other kinds, degrees and qualities of justice flow from it.

This doctrine of justice is more fundamental and more vital than that of the Roman Church and Protestantism, which lays stress on the fulfilment of the law and the idea of substitution. It is a more natural development of the Greek doctrine; and it places us in the point of view from which to approach the conception of justice as presented in the Gospels.

The precepts, (1) "Do unto others as you would have others do to you," (2) "Love your neighbor as yourself," (3) "Love your enemies," and so on, while not constituting a formal definition of justice, do nevertheless express the fundamental nature of justice. There is no better way of deciding what is just than to view a matter not only from your own standpoint, but also from the standpoint of the other man. If you then make your judgment an expression of love, you will attain most fully to justice in the particular case.

Justice, of course, implies wisdom; and there is need of education, of information, and training; but all these are subsidiary to the spirit of love which finds social expression in the golden rule. These precepts are not formal definitions of justice; they are practical directions as to the way of attaining it. The idea itself is supposed to be native to the human being in some form or other, just as love and knowledge are in some form or other characteristic of man.

The doctrine explains the sentiment of justice as a quality of conscience, the quality imparted to conscience by the touch of the Divine life. The development and exercise of this sentiment is a part of the religious and moral education of the individual and society, but the sentiment itself is the gift of God, and comes with the gift of love and wisdom; and even as wisdom is a function of love, so is justice a quality of love.

L. F. H.

THE POWER OF THE HOLY SPIRIT.

In spite of frequent Divine interposition, warning, and instruction, the separate kingdoms of Israel and Judah, after persistent unfaithfulness and waywardness, finally ended in captivity to Assyria and Babylon. We are taught to see in this story the picture of our own spiritual experience when pride and wilfulness get control. The splendid reign of Solomon represents the spiritual life when all our faculties and powers are used in harmonious effort to serve the Lord and do His will. But success and greatness are apt to beget the feeling of pride and self-importance. There are two directions which the development of these feelings may take. In the one case we may say, my knowledge and understanding of the Lord's will and commandments are sufficient. I can think clearly and correctly about Divine things and about life, without consulting any feelings or purposes which I may cherish as the principles of religious life. On the other hand we may follow our inclinations as the sure guide and expression of the Divine Will. The result is a divided mind and a discordant life. The king of Judah is the principle which says, the Lord's will must be done; the king of Israel is that which says, the Lord's truth must rule the thinking. But these principles are now followed separately, whereas they ought to be followed conjointly. When we follow these principles separately we become exposed to influences that enflame our self-importance and excite our pride; and we are thenceforth more interested in self-justification and display, than in making our life and thought conform to the law of the Lord. We see at once that the end of this process is complete adoption of the ways of thinking of the world, which is captivity to Assyria, and complete transformation of our affectional nature to the desire to be supreme and make all others our subjects, which is the captivity to Babylon. But in all this downward course the Lord in various ways comes to our aid, which is represented in the story by the coming of the prophets. The prophets were the Lord's mouthpiece to the kings of Judah and Israel; so the letter of the Word is the prophet to us. Without attempting a close interpretation of the office of the prophet in a particular instance we may profitably consider with some detail how it is that the Lord makes his presence felt, and operates in our lives for our enlightenment, our uplifting, and our regeneration. This is what we understand to be meant by the operation of the Holy Ghost.

In the New Church we think of the Holy Ghost as the Lord's spirit which He gives to those who look to Him and ask it, according to His words, "I will come to you and make my abode in you"; which is the same as He says again, "I will send you another Comforter, even the spirit of truth." It is necessary to elevate our thoughts somewhat and withdraw them from the world of objects, to appreciate the reality of the Lord's presence, and to think rightly about the operation of His Spirit, the Holy Ghost. The Lord is really present in numberless ways which we seldom or never stop to consider. He comes to us and is really present in all our experience of nature, though we may not be sensible of it in the blue sky, in the green fields, in the sunshine of a spring day, in the blossoming trees and flowers, in the songs of birds, in the service of cows, sheep, and horses, in the forces of gravitation and electricity, in books, the thoughts and words of great and good men, in the deeds we do, in our songs of praise, in our common worship in church and Sunday-school, and above all in His Holy Word; in all these ways He is present and operative in our bodies and in our souls. But how can we recognize Him in all these ways; what are the signs and effects of His presence? In the New Church we recognize His presence in the internal meaning of the Holy Word. In this we see a description of His love and wisdom. Indeed, in the light of this meaning we think of Him as love, pure, unselfish love. He makes His presence seen and felt as an inner light and as a higher and richer quality of love. Suppose we try to put away and shun all feelings of self-importance, all pride, all sense of superiority, all unkindness, all thought of others' weaknesses, faults, and vices, all harsh and critical judgments, all inclination to condemn; and then see if feelings of kindness, trust, helpfulness, sincerity and candor, feelings of delight in others' joy, and happiness, and usefulness, do not come in and take the places of those we have cast out. Now does not the Lord tell us to do all this, and that He will give us the strength to do it if we try from Him? If we get a little experience in doing this, we shall be sure to discover the reality of inner, more blessed states of life than we could otherwise have known. Peculiar qualities of love will come into our experience and bring with them new light. These qualities of love and the light that comes with them is the real presence of the Lord. In these the Holy Ghost comes to us and operates in us, giving us all the blessed experiences which have been the aspiration and joy of good Christians from the day of Pentecost. L. F. H.

CURRENT LITERATURE.

A Restatement of Christianity.*

Rev. J. J. Lanier's "The Church Universal; a restatement of Christianity in terms of modern thought" is presented to the world with introductory commendations by the Faculty of the Virginia Theological Seminary, the Bishop of Atlanta, and the Bishop of Fond du Lac, which together constitute, as it were, an *imprimatur* of the Protestant Episcopal Church. Consequently the book is likely to be widely read; and it invites our careful consideration.

The sub-title of the volume indicates that it is a progressive book, a fact which is further implied in the following words from the first chapter: —

> Religion is not dead but is alive and growing, as this present-day death of outgrown theology proves. It is the inevitable birth pangs of the age into a truer conception of Christ, into a higher life, and therefore into a better and truer theology which squares itself with all the facts of life. Religion has grown in the hearts of men until they see that nothing is religion except love of God and man; that conduct is of as much importance as creed; righteousness as theology; and that all creeds will receive their final acceptance or rejection solely by the kinds of lives which they necessarily produce. (p. 26.)

We gain better insight into our author's mind, however, when he informs us that James Lane Allen's "The Reign of Law" "in part reads like my own autobiography" (p. 134). The fault he finds with that bit of fiction is, that "it does not answer the problems which it raises, and by not doing so leaves the impression that they cannot be answered." We infer, therefore, that Mr. Lanier's present position on religious matters is a natural development from that of Mr. Allen's hero, and that it involves satisfactory solutions of all those problems.

* *The Church Universal; a restatement of Christianity in terms of modern thought.* By Rev. J. J. Lanier, B. D. (The Reinicker Lectures delivered at the Virginia Theological Seminary, November 7, 8, and 9, 1910.) New York: The Macmillan Co. 1911. 264 pp., 12mo. $1.25 net.

The key to their solution he found in an hypothesis original with himself, constituting his contribution to the factors of the evolutionary theory, which contribution he speaks of as "The law I discovered and stated twenty years ago, while I was a student at Berkely Divinity School" (p. 140). What this "law" is, will be explained in a moment, when it will be seen to furnish the standpoint from which our author makes his "restatement of Christianity in terms of modern thought."

Our author is avowedly an evolutionist. And he views the history of humanity as occupying a period during which the race has been progressively acquiring free-will (p. 116), and at the same time struggling upward from brutishness to greater and greater spirituality. This progress in spirituality he finds most clearly manifested in the history of the Jews up to the time when the climax was reached in the birth of Jesus, — the goal of creation on the human plane, the perfection of humanity, the Divine Man towards whose incarnation all previous ages had been travailing. (See pp. 117–118, 138–140.)

There is nothing essentially new in this so far. But at just this point our author's originality manifests itself. Instead of rejecting the Virgin Birth of Christ, as many evolutionists do, he accepts it as a fact, and finds in his interpretation of that fact the "law" which he claims to have discovered. Let us turn again to his words: —

> We see in the world all kinds and degrees of life separated from one another by impassable gulfs, every creature having life in itself after its kind and propagating life after its kind. This brings us face to face with the mystery of how these gulfs between different types of life are crossed, and starts us searching for the bridge that connects them. The Church answers that the bridge connecting the two last and highest types of life is sexless Virgin-birth; and, if so, then to be consistent, this bridge must extend backwards until it connects the gulfs of all the other types of life. (p. 137.)

Consideration of this groundless assumption leads our author to the formulation of his "law," which he states as follows: —

> The *first* and the *second* of its kind are not embodied in the world in the same way. *Sexless birth* is the law of the *introduction* of life, and *sex birth* is the law of the *reproduction* of embodied life. (p. 140.)

By affirming that that process which enabled the Creator to bridge the gulf between man and the Divine-Man, namely, sexless Virgin-birth, must have been the process by which (assuming the truth of evolution) each step in advance from a lower to a higher type of

creature was taken during the entire period of creation, our author would make of the Virgin-birth of Christ not a unique event, but merely the type of innumerable less important events through preceding ages. He maintains that the introduction of each higher type of life has always been effected by sexless birth; and when the higher type has been attained in this way, it is then multiplied in the usual way. Each higher type has been attained in order that it might be multiplied. *So, too, of the Incarnate Life of our Lord. It was attained in order that it might be multiplied by being imparted to all men.* How was this to be done?

> It is the teaching of Christianity that the birth and resurrection of Jesus are to be reproduced in all men, and the sum total of the process by which His birth is reproduced in us is what the Church means by the Sacrament of Baptism; and the sum total of the process by which the resurrection of Christ is wrought out in us is what the Church means by the Sacrament of Holy Communion. By Baptism and Holy Communion the incarnation and its benefits are extended to all who will receive it. That birth which came to completion in Bethlehem and to its consummation on Calvary is in process of reproduction here and now in the Church of God. This is the Holy of Holies of the Sacramental System of the Christian Church. (p. 141; see also this entire chapter on Baptism and Sexless Birth.)
>
> [Through Baptism and Holy Communion] a mysterious power becomes ours, transfiguring our life into life eternal by the living God incarnating Himself in us. (p. 48.)
>
> The real purpose of Christianity . . . is the formation of the spirit of Christ in us unto the fulness of the stature of Jesus, which "fulness of His stature" gives us His control over the powers of nature and human nature. (p. 230.)

Of course there is much more to the making of a true Christian and to the attainment of a regenerate state here or hereafter than we have touched upon; but we have sketched the main outline of our author's interpretation of Christianity "in terms of modern thought." From this standpoint he deprecates our "putting Jesus upon an unattainable pinnacle, and making him the incarnation of God such as we can never become." (p. 232.)

We have now given enough of our author's views for any New-Churchman to judge of the real worth of this book. It presents an attitude of mind that might be called that of the pseudo-scientific philosopher in the field of theology. His "restatement of Christianity in terms of modern thought," as compared with the illumined pages of the Swedish seer, is manifestly a wretched affair. Yet this restatement has met with warm approval by some persons in official

positions in his own church, who apparently look upon him as one who can help the Christian Church in this age of distressed theology. Alas, that the light revealed through Swedenborg has not yet illumined that darkness! But in the Lord's good time the light will be seen, and groping and puffed-up books of this sort will cease to be produced. In the meantime they perhaps serve a good use with some persons who are in danger of becoming complete infidels through the specious reasoning of "modern thought" of a negative kind.

B. A. WHITTEMORE.

THE BEGINNING OF THINGS.*

THE ever recurring question of the first chapters of Genesis is the principal theme of this book. It is surprising to see the strong attachment to the idea that the story is literal fact, especially when the author again and again affirms its symbolic and typical nature. While recognizing the discoveries of science and archeology concerning the great age of the world and the antiquity of human remains, the author takes refuge in the idea that the days spoken of in Genesis I are long periods of time; but he holds that the so-called prehistoric human remains "are in no sense those of the being which God made in his own image, and from whom we are descended." The first man was literally created as described in Genesis. The Eden story records literal fact. The antediluvians lived nearly a thousand years, and thence the earth became rapidly filled with people. The flood was literally as described. It was universal in its nature; but to avoid some objections, such as the quantity of water involved, he assumes that the flood was caused by a subsidence of the mountains. Geological epochs are shortened, and the time between creation and the flood lengthened to suit the literalists' ideas. In defending the literal interpretation and partially accepting science, the literalist really impeaches the accuracy and literal truth of the narrative. How much juggling and struggling the believer in revelation would be saved from, could he but grasp the simple truth pointed out by Swedenborg, that the beginning of

* *The Beginning of Things.* By JOSEPH K. WIGHT. Boston: Sherman, French & Company. 1911. 181 pp. 12mo. $1.20 net.

actual history in the Bible is the twelfth chapter of Genesis, the story of Abram.

It is rather surprising that the author clings so tenaciously to the literalness of the narrative, when he at the same time recognizes that all portions of the narrative are types and figures representative of spiritual things, all looking to Christ as their fulfilment. The serpent was a symbol; but at the same time the story is taken as literal fact. The sacrifices, the journey of the Israelites, the land of Canaan itself, the kings and patriarchs, are all spoken of as types. Daniel did not refer to earthly kingdoms when he spoke of the stone cut out without hands which filled the whole earth. This means the spiritual kingdom of Christ. The difficulty of the writer arises from the inability to see that a story constructed from the plane of the imagination may at the same time be a Divine narrative embodying in symbolic language heavenly and Divine things. The Word is written in various styles. The Lord adopts the literary styles used by men, and in fable and history, in prophecy and poetry, embodies Divine things by means of correspondences and representatives, thereby teaching lessons of spiritual wisdom to men. The author of the book before us recognizes the truth of this in some degree; but he does not see that a constructed story may be as fully Divine as an actual history. It is not the historical fact that is Divine; but the Divine content which the fact symbolizes. A constructed narrative may as fully contain a Divine sense as historic fact; which is seen in the parables of our Lord. The entire Word is a parable in the prehistoric as well as in the historic portions.

JOHN WHITEHEAD.

PRESENT-DAY CONSERVATISM AND LIBERALISM.

THAT which gave birth to the little book before us * seems to have been the feelings aroused in its author by the liberal utterances of President William Adams Brown at "the opening of the new Home for Union Seminary" last year. The writer laments that the Faculty of that institution has changed within fifty years from a "signally

* *Present-Day Conservatism and Liberalism within Biblical Lines:* a concise and comprehensive exhibit. By JAMES GLENTWORTH BUTLER, D. D., author of the "Bible Work," in 11 volumes. Boston: Sherman, French & Company. 1911. 122 pp. 12mo. $1.00 net.

eminent" body of conservative scholars to a group largely dominated by the modern spirit of liberalism and in "open hostility toward the Presbyterian Church" of the present day. He criticises the position of President Brown with some detail; and he incidentally censures certain other and better known men for their advocacy of liberalism, which he characterizes as follows: —

> The New Theology may be substantially summed up in the denial of every statement that distinguishes Christ from the ordinary man; in the flouting of His Redemptive Office-Work as the God-Man, His Resurrection and Eternal Enthronement; in the rejection of the Deity of the Holy Spirit, of His recreating agency in the spirit of man, and the elimination of His inspiring influence from the writers of the Bible, thus reducing it to the level of human production. (p. 68.)

To our ears our author's criticism of this line of thought for the most part rings clear and true; and we are heartily in accord with it. In theological ways these liberals seem to us either already shipwrecked or tending that way; and they remind us of the poet Wordsworth's lines concerning the mariner who,

> "Shipwrecked, kindles on the coast
> False fires, that others may be lost."

But we are not so much concerned with the liberalism which Dr. Butler condemns, as with the conservatism which he advocates. Our next paragraph is much condensed from his summary statement concerning this.

> In its subject-matter of belief modern Conservatism holds unreservedly and unwaveringly to the vital facts of the Christian religion as set forth in the Bible. As the sole source of its beliefs it accepts the Scriptures of the Old and New Testaments exactly as they have been preserved to us, undiminished and unchanged, as a Revelation from God, in itself forever complete. . . . We condense the sovereign, vital facts of this Divine Revelation [as follows] . . . (1) The Nature of God, — a Personal Spirit . . .; (2) The Godhead an Eternal Trinity, with Intercommunion Life, — only disclosed in the Threefold Office-Work of the Divine Persons in Human Redemption; (3) Jesus Christ, the Eternal Son of God, — in both Testaments disclosed as the Revealer of God, and Agent of the Godhead in Revelation, Creation, Providence and Redemption . . . (4) The Eternal Spirit of God, and His Agency in Man's Divine Redemption. (pp. 32, 35.)

With regard to our author's generally commendable attitude towards the Bible, we will here merely call attention to the fact that he accepts, apparently without question, the traditional canon of Scrip-

ture, which every New-Churchman knows to include other Biblical books than those of which the canonicity has been made known by revelation through Swedenborg.

The position that we find especially open to criticism from a New-Church standpoint, however, is that with regard to the Trinity. Concerning the Triune God our author has much to say. In one place we find the following: —

> According to His own assertion there is One, and only One, God; but, as disclosed in His own Self Revelation, there are Three Distinctions in the Godhead, revealed most clearly and fully in the New Testament, under the names of Father, Son, and Holy Spirit. To these Three we apply the term Persons as the best that human language affords. But the fact of an inseparable unity must always be borne in mind. (p. 79.)

Further on he quotes with approval from an author named Goode, as follows: —

> "The truth of God's nature, as one God in Trinity, becomes better understood and delighted in as ministering a solid *foundation of trust* to a sinful man. As far as the believer can see, the very possibility of salvation rests on this distinction of Persons in the one blessed God; so that the Father could give His only begotten Son, the Son could offer Himself without spot to God, and the Spirit of the Father and the Son could go forth to apply this salvation by testifying of Jesus, quickening the believer's soul 'together with Christ, and fitting him for the service and enjoyment of God'." (p. 89.)

Elsewhere he dwells at some length upon the theory of what he calls the "Intercommunion Life of the Trinity," almost as if the idea of the absolute *loneliness* of an infinite God necessitated the assumption of other Gods for His companionship. Let us hear our author's own words upon this conception,—with italics as found: —

> As an eminent part of a full interpretation of the Divine Trinity there stands forth a fact of the highest moment and most intense personal interest and relief to the fervent seeker after God: There is and ever has been *Fellowship in the Life of the Godhead*, a social *Intercommunion* between the Three Divine Persons; and this perfectly harmonious Fellowship exists without break or change from everlasting to everlasting. . . . Alike impressive, inspiring, and sustaining to the *living believer's thought of God* is the fact that, instead of a single companionless Being existing eternally alone without possibility of exercising sympathy, love, and fellowship which in an infinite measure must be possessed by an Infinite Spirit, there is disclosed to us a Triune Godhead which compasses and includes an Intercommunion Life between the Father, the Son, and the Spirit eternally existing. Here, indeed, is a great and precious truth for *present*

consideration; a sublime far-reaching fact that demands and rewards our deepest thought and realization. For it reveals the Counsels of the Triune Godhead planning and achieving the history and destiny of the race to be created, and leads us naturally to the apprehension and personal glad acceptance of the Office-Work of each Divine Person in the Redemption of the new but fallen creature. (pp. 83–85.)

In spite of all assertions concerning the unity of God, we can make of this position nothing but tri-theism pure and simple, — tri-theism such as the illustrious Swedenborg condemns as the bane of Christianity, the source of all the erroneous doctrines of the first Christian Church, and the fundamental cause of its consummation. To those who hold such views as this book expounds we would suggest and urge a careful study of the subject of the Divine Trinity as found in Swedenborg's "True Christian Religion." Strange to say, our author makes a pretence of familiarity with Swedenborg's teachings on this subject; for in commenting upon "the distinctive Place and Work of Jesus Christ" he adds the following statement in a footnote: —

This Scripturally proven fact would seem to have been so deeply fixed upon the mind of Swedenborg as to form a basis for the *supreme* place assigned to Christ in his Unitarian scheme of the nature of God, and the subordinate, mystical functions, attributed to the Father and the Holy Spirit. (p. 102.)

From what we have thus far said, it is evident that both the liberalism condemned and the conservatism approved by our author are open to vigorous criticism from the New-Church position. However, the little book gives us a good idea of the warfare that is waging between these contending forces. Unfortunately it also makes evident that the New-Church teachings on the vital principles of Christianity are as yet far from being generally understood and accepted.

B. A. WHITTEMORE.

The Dilemma of the Modern Christian.*

This book is an attempt to answer the question, How much of traditional Christianity can the modern Christian accept? It is written from the point of view of the negative higher criticism, which being unable to accept the definite statements and testimony of the writers of the New Testament, denies it as fact and affirms that the statements were made to bolster up a theory which was developed after the crucifixion. Everything in the gospels ascribing Deity to Christ, that teaches His pre-existence, that ascribes to Him miraculous powers, that affirms His resurrection and manifestation to His disciples, is regarded as fictitious and unworthy of belief. Of such teachings concerning the nature of Christ the author says, "These passages are the effect not the cause of the Messianic expectations of the first generation after Christ" (p. 77). In other words the Christians built up the gospels from their own expectations and imaginations. The writers do not record indubitable facts of their experience. This is the position taken by negative criticism. The writers of the New Testament are branded as deliberate falsifiers; and after their veracity is thus impeached, the ethical teachings of these same writers are extolled as the very highest attained in the development of the human race.

The following solemn affirmations of Luke, and John, and Peter, have no influence with such minds: —

> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the Word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. (Luke i, 1–4.)
>
> This is the disciple which testifieth these things, and wrote these things; and we know that his testimony is true. (John xxi, 24.)
>
> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses

---

* *The Dilemma of the Modern Christian.* By Edward H. Eppens. Boston, Sherman, French & Company. 1911. 181 pp. 12mo. $1.20 net.

of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy. (II PETER i, 16–19.)

The manifest purpose of discrediting the writers of the New Testament is to make it appear that their statements concerning Christ, His miracles, His Divine origin and power, and His resurrection, have no foundation in fact and reality; but that all such statements are created out of whole cloth. Disbelief is the cause of the negative criticism; and the disbelief arises from not understanding the true nature of the personality of Christ and of the spiritual and natural effects produced by Him. It is assumed that the things narrated are impossible, and the conclusions then made that they are fictitious.

The author of the work before us after discarding the fundamental beliefs of Christianity concerning the Deity of Christ, His birth, life, works, and resurrection, undertakes to tell what is left that will still entitle one to bear the Christian name. We confess sympathy with him in discarding some of the monstrous perversions of doctrine that sprang up in later ages; but these he regards as of little moment compared with the belief in and worship of Jesus Christ as God, which belief he utterly rejects. What is left is Christ as a man, of whose direct teachings we know little or nothing, but His influence has permeated and dominated the whole life of the Western world. We must remember that this influence came through men who, according to the assumptions of the higher criticism, perpetrated the most gigantic fraud on the human race. Can foul and pure water flow from the same spring?

According to this writer, the ethics of Jesus remain. He makes such statements as, "Jesus is our Saviour," "Christ is alive forevermore," "In Jesus we get nearer to God than ever before," "The exceptional character of Jesus must always modify the thought that he is our great exemplar." We are told in one part of the book that many statements of the gospels are the effect of the "Messianic expectations" of the first generation of Christians, and in another part that the disciples "had no special program to follow, no preconceived scheme, least of all the one of palming off a fraud upon posterity, no philosophy of any description; but they had a thousand

facts of daily experiences, absolutely new in their manifestation, to be accounted for in some way." When they narrate in the most solemn manner the most important of these facts and experiences, they are branded as deceived and deceivers; and what they have not written is given as the cause of the most stupendous movements in human history.

The negative criticism in its assaults upon the reliability of the gospels is merely reasoning from its lack of understanding the things therein recorded. The gospel writers narrate facts. They do not undertake to explain the facts. These facts were known to them from actual observation and experience. These facts remain as the testimony of men through whom the world was elevated to the perception of spiritual realities. They are solid as the eternal rocks, against which the waves of criticism beat in vain.

JOHN WHITEHEAD.

THE NEW POLITICS.*

THIS vigorous onslaught upon "individualism," written in language not always politic, with sweeping accusations untempered by a recital of extenuating circumstances, often raises an involuntary protest; yet we can but admire the author's sincerity, and to a considerable extent his strictures seem just. We wish, however, to register an emphatic protest against the linking (on p. 227) of the name of Thomas Jefferson, whose repeated efforts to secure the abolition of slavery were overruled, with the party of the slaveholders.

A large part of the work is given up to criticism of things as they are, of things as they have been, and of almost every effort which is being made to-day to improve matters political. He says: —

> We have played all the variations on freedom and equality, individual liberty, natural rights. We have harped on the phrases of the Declaration of Independence until the harp is out of tune. We must turn to the purposive, ethical mission named in the preamble to the Constitution, "To promote the *general welfare.*" (p. 23.)

---

* *The New Politics.* By FRANK BUFFINGTON VROOMAN, B. Sc. (OXON.), F. R. G. S. New York: Oxford University Press. 1911. 300 pp. 8vo.

The remedy proposed is greater centralization — the establishment of a strong nation, to be followed ultimately by a united world-power of such strength as to crush all opposition. "The struggle of the twentieth century will be between the parties of State Rights and of One Nation — of Individualism and Nationalism." (p. 270.)

On a subject upon which there is little certainly established doctrine and much variety of personal opinion, it strikes us that more modesty and less denunciation of rival political theories would be in order. Has the world no further use for the aspirations looking toward a greater freedom of individual action, and for a political environment which shall, as far as possible, encourage and never repress individual initiative, the individual in turn giving up a portion of his freedom for the common good; and is there no place for a limited socialism and united endeavor along some lines of action which are best worked out by society in its composite form and in a communal spirit? Yes, for the author himself says: —

> We want all the truth there is in individualism. We want all the truth there is in socialism. It must be a synthesis which is neither individualism nor socialism. (p. 173.)

Of such individualism as Jefferson and Franklin showed, we need not less, but more. That many of the rights of the individual have been usurped by self-seekers, and that there are political and commercial associations whose chief purpose is to discriminate unjustly against rivals, is a notorious fact. We are not ready for a still more gigantic international jurisdiction, until the tyranny of associations through capture by self-seekers is made impossible. The Civil War settled the question: Are we a united nation? in the affirmative. A strong national policy need not conflict with the just rights of either states or individuals. Such a policy, indeed, is needed to protect those rights. Yet one more step is required. The power of wealth to purchase national control must be cut short. In the face of a threatening plutocracy, communal ownership, or something approaching it, is the only remedy. The admission of a self-acting governmental process, such as the Single-Tax, which, without discrimination shall render equal justice to all, and prevent inordinate fortunes, would, in the opinion of many, remove this blemish without destroying individual freedom; but the author of this work has no word of commendation for this attractive principle, and only the

barest mention of Christian Socialism, though he does recognize the need of a world-wide religious movement.

Such phrases as "the hell of individualism" (p. 23), "the American theory of life . . . is egoism, individualism breaking out now as commercialism, now as financialism, always materialism" (p. 22), "the failure of the democracy of individualism is registered in the multibillionaire" (p. 20), convey a sinister implication only compatible with an identification of "individualism" with self-interest, careless of the public weal. The banker has been the real ruler of the American people since the days of Hamilton; but it would be as unjust to lay the blame for this on Hamilton, as it is for Mr. Vrooman to make Jefferson the *bête noire* of American politics. The self-reliance of the American citizen, his ability to stand alone for what he conceives to be right, must not die. The love of liberty is the strongest characteristic of the British race (see True Christian Religion, n. 807), and has given to that race the world's respect in spite of an admixture of some undesirable qualities. There is a noble individualism which should be preserved, or restored wherever it is lost; and society should make it its business to secure the boon of full and free development to every one of its children.

The opprobrium which the author endeavors to transfer from "individualism" to "socialism," which he calls "organized individualism," seems to us equally gratuitous. The laws passed by the German *Reichstag* in May, 1910, for the regulation of the potash trade, or scientific city planning, or state railways, seem to us to have a distinctly socialistic trend. We do not understand that Mr. Vrooman would discountenance such work; he has, indeed, a good word to say for our governmental scientific departments; but he insists that everything of this sort which is good and useful is "socialization," not "socialism." In spite of this quibble, socialism, defined as a mixture of brotherhood and science, administered according to the precept, "Prove all things. Hold fast that which is good," will, in our estimation, survive.

We hold that a political economy which defines "wealth" as appertaining to purely material values is a pseudo-science, and we welcome Mr. Vrooman's treatment of the subject in Chapter III of the first Book: —

> The economists tell us that this mechanical treatment of a human subject "introduced an immense simplification." So it did. It did so by stripping from it every relationship it sustained to the spiritual world. It did so by reducing it to a sheer sodden materialism. (p. 45.)

Mr. Vrooman's special contribution to the subject in the third Book is a glorification of the Constitution of the United States of America. He quotes approvingly, Chief Justice Marshall's declaration: "The people made the Constitution, and the people can unmake it." Practically, however, constitutions are never unmade, because of the legal passion for precedent; but we are grateful to Mr. Vrooman for permitting us still to share in Jefferson's belief in the American people. Of the people's jurisdiction over the things which belong to the entire nation, there should be no question; and if constitutions contained a clause compelling their abrogation and restatement, say every fifty years, they might represent the popular will. Mr. Vrooman holds that our present constitution is capable of being construed by legislative, executive, or judicial interpretation into something quite different, and that it can thus be brought abreast of the times without changing its wording, in about the same way that the Thirty-nine Articles of religious faith still serve as the basis for some of the churches. Though arraigning past failure, the tone of this volume is distinctly hopeful, and there is a recognition of a gradual progress in the evolution of a national conscience.

FRANK W. VERY.

THE RELIGIO-MEDICAL MASQUERADE.*

MR. Peabody, the author of this volume, is well known as an antagonist of Christian Science. He has forcibly presented his analysis of the falsity and evil of this form of healing. He brings forward instances of injury done, and lives of children sacrificed through neglect of parents to properly care for them in the incipient stages of a disease while there is yet time to ward it off. In speaking of "Science and Health" as an interpretation of Scripture, he says: —

> Mr. Arthur G. Frisbee of Cleveland, Ohio, an absolutely sincere and honest man, . . . tells me that during all the time he was officiating as first reader in the church and read from Mrs. Eddy's book, try as hard as he might he could discover no slightest relation between the Bible passages read by the second reader and the "Science and Health" interpretative passages read by himself.

---

* *The Religio-Medical Masquerade;* a complete exposure of Christian Science. By FREDERICK W. PEABODY, LL. B., of the Boston Bar. Boston: The Hancock Press. 1911. 197 pp. $1.00.

Mr. Peabody affirms that there is no more connection between the Biblical passages and those selected and read from Mrs. Eddy's book than there would be if "Mother Goose" or "Robinson Crusoe" were used as interpreters of the Scriptures. He uses this lack of relation to show that the worshippers in the Christian Science churches completely subordinate intelligence to feeling and approximate as nearly as possible the ideal condition pictured by Mrs. Eddy when she says, "The less mind there is manifested in matter the better."

Mr. Peabody shows that Mrs. Eddy took her ideas from Phineas P. Quimby's manuscripts, and then pretended that they were given to her by Divine revelation. Her claim to be the "woman clothed with the sun" described in the "Apocalypse," is nothing less than blasphemous. She sets her teachings above those of Jesus Christ, speaking of the "short-comings of Jesus", and saying that "had wisdom characterized all His sayings He would not have prophesied of His death." But she speaks of her own works as "absolute truth."

Mr. Peabody shows that one of the chapters of "Science and Health," this so-called Divine Revelation, was written by James Henry Wiggin, Mrs. Eddy's literary editor. It was preached by her as a sermon, and at Mr. Wiggin's suggestion was incorporated in "Science and Health" as a chapter entitled "Wayside Hints." This chapter is left out of the latest editions, but was in the thirty-sixth edition.

The "Religio-Medical Masquerade" is a vigorous onslaught on Christian Science both as a bogus healing system and as a system of religion. The author attacks its pretense of healing, and shows many evil results from its malpractice. He shows how Mrs. Eddy exalts herself to an equality with Jesus, — yea, sets herself above Him. He reveals the sordid spirit of greed that animates the system, and lays bare the errors of its teaching. At every step he fortifies his statements by facts derived from historical data which cannot be refuted, and which Christian Science simply ignores because they cannot be answered.

JOHN WHITEHEAD.

STANDARD NEW-CHURCH BOOKS.

The Life and Mission of Emanuel Swedenborg. With Portrait. Benjamin Worcester $2.00
Swedenborg and the New Church. James Reed . . . 50 cents
Lectures on the New Dispensation. Benjamin F. Barrett . 60 cents
The Divine Word Opened. Jonathan Bailey 1.00
Emanuel Swedenborg his Life, Teachings, and Influence. George Trobridge. Paper . . . . . 25 cents
Discrete Degrees in Successive and Simultaneous Order. Nathan C. Burnham. Illustrated by Diagrams. . . . 4.00
Dictionary of Correspondences 1.25
General Index to Swedenborg's Scripture Quotations. Arthur Hodson Searle 3.00
The Nature of Spirit and of Man as a Spiritual Being. Chauncey Giles . . . . . 50 cents
Foundation Truths of the Christian Religion; passages selected from Swedenborg . . . . . 50 cents
The Science of Correspondences Elucidated. Edward Madeley 1.50
Swedenborg's Doctrine of Correspondence. Lewis P. Mercer 75 cents
An Appeal in Behalf of the Views Held by the New Church. Samuel Noble . . . . . 75 cents
Outlines of the Religion and Philosophy of Swedenborg. Theophilus Parsons . . . . . 50 cents
The Professor's Letters with Portrait of the Author. Theophilus Parsons . . . . . 60 cents
Paper boards . . . . . 30 cents
The Holy Word in its own Defence. Abiel Silver . . 75 cents
The Swedenborg Concordance. 6 vols. Cloth . . 24.00
Swedenborg and the Doctrines of the New Church. Rudolph L. Tafel 1.75
Bibliography of the Works of Emanuel Swedenborg; original and translated. Rev. James Hyde 10.00
Compendium of the Theological Writings of Swedenborg. Samuel M. Warren 1.50
Correspondences of the Bible: Animals. John Worcester . 1.00
" " " Plants, etc. " " . 1.00
Physiological Correspondences. John Worcester . . 1.00
Spiritual Interpretation of the Scriptures. John Worcester
Genesis and Exodus. . . . . 75 cents
Matthew's Gospel. . . . . 50 cents

MASSACHUSETTS NEW-CHURCH UNION
No. 16 ARLINGTON STREET, BOSTON

TRANSACTIONS OF THE INTERNATIONAL SWEDENBORG CONGRESS

July 4 to 8, 1910

Containing all the papers read on
Science, Philosophy, and Theology,
and an account of the proceedings.

388 pages, 64 illustrations. Cloth, $1.50 postpaid.

ORDER FROM MASSACHUSETTS NEW-CHURCH UNION,
16 Arlington Street, Boston, Mass.

COMMENTARY on the PSALMS

Compiled from the Theological Works of Emanuel Swedenborg
By the Rev. ROBERT S. FISCHER

520 pages 12mo. Blue cloth $1.25

The compiler has aimed to bring together everything that Swedenborg wrote in explanation of the Psalms.

OBSERVATIONS on the GROWTH of the MIND

By SAMPSON REED
New Edition, with a Biographical Preface by James Reed

99 pages 16mo. Paper cover 35 cents

A reprint of the last American edition of this New-Church favorite

Published by MASS. NEW-CHURCH UNION, 16 Arlington Street, Boston, Mass.